

THE EMPEROR



Vende of y^e emperor
In y^e ~~year~~ sense folow
- 12 -



Sometime there dwelled in Rome a puppauite
Emperour whiche had a daughter a fayre crea-
ture and was named Aclenta whome dyuer le
and many knyghtes and other grete lordes de-
sired her to theyr wyf. This Aclenta was won-
der swyfte of foote / wherfore suche a lawe was ordeyned
that no man shoulde haue her to wyfe but suche as myght o-
uerrenne her and take her by strength of foot. And so it be-
fell that many came & ranne with her / but she was so swyf-
te that no man myght ouertake her by cours of rennyng.
At the laste there came a knyght named Domeys vnto her
fader & sayd to hym thus / my lord if it myght please you
to gyue me your daughter to wyfe I wyl gladly renne with
her. Than sayd her fader there is suche a lawe ordeyned and
sette that who so wyl haue her to wyfe must fyrste renne
with her / and if he faile in his cours that he ouertake her
not he shall lose his hede / and if it fortune hym to ouertake
her than shall I wedde her vnto hym / and whan the kyn-
ge had tolde hym all the peryll that myght falle in the ren-
nyng of her / the knyght wylfully graunted to abyde that
Jeopardy. Than the knyght lete ordeyne hym thre balles of
golde apens the rennyng. And whan they had begonne to
renne a lytel space the yonge lady ouer ranne hym / than the
knyght chere forth befoze her & fyrste balle of golde. And
whan the damoyzell sawe þ ball she stouped and toke it vp /
and that whyle the knyght wanne befoze her but that an-
yell lytell for whan she had that percepued she ranne so fast
that in shorte space she gate befoze hym agayne. And than
he chere forth the seconde balle of golde / and she stouped
as she dyde befoze to take it vp / & in that whyle þ knyght
wanne befoze her agayne / whiche this yonge damoyzell le-
ngge constreyned her selfe and ranne so fast tyll at the last she

had hym at a vantage agayne and was afore hym and by
that tyme they were nyghe the marke where they sholde as
byde / wherfore the knyght threwe the thyrde balle forth be-
fore her / and lyke as she had done before stouped downe to
take vp the balle / and the whyle she was in takynge by the
thyrde balle the knyght gate afore her and was fyrst at the
standynge / & thus was she wonne. ¶ By this Emperoure
is vnderstande the fader of heuen / and this mayden is vnder-
stande the soule of man with whome many deuylles des-
sire to renne / and to dysceyue her thozugh theyr tempta-
cyons / but she withstandeth theym myghtly & ouercometh
hym / and whan he hath done his powet / and may not spede
than marketh the thre balles of golde / and casteth them be-
fore her in the thre ages of man / that is to saye / In youth / In
manhode / and in olde age In youth he casteth the balle of
lechery before her. That is to saye the desyre of fleshe / ne-
uerthelesse for al this balle often tymes man ouercometh
the deuyll by confessyon contricyon penaunce and satysfac-
cyon. The seconde balle is the balle of pryde the whiche the
deuyll casteth to man in his manhode / that is to saye in his
myddell age / but this balle man oftentymes ouercometh
as he dyde the fyrste. But late hym beware of þe thyrde bal-
le whiche is the balle of couetyse that the deuyll casteth vnto
man in his olde age that is full dyedefull. For but yf a man
may ouercome this balle with this other two than he shall
lese his honoure that is to saye þe kyngedome of heuen. For
whan man byngeth in couetyse he thynketh not on goost
ly rycheesse for euer his herte is sette in worldly goodes and
recketh not of prayes ne of almes dedes / and thus leseth
he his herytage to the whiche god hath bought hym with
his precyous blode vnto þe whiche Ihesus bynge you and
me and all mankynde Amen. ¶



Here dwelled somtyme in Rome a myghty Em-
perour and a wyse named Ancelme whiche bar-
re in his armes a shelde of syluer with fyue reed
crosys. This Emperour had thre sones whome
he loved moche / he had also contynuall warre
with the kynge of Egypt / in the whiche warre he lost all his
temporall goodes excepte a vertuous tree. It fortun-
ed after on a day þ he gaue batayll vnto þ sayd kynge of Egypt
wherin he was greuously wounded. Neuertheles he opeys-
ned the vyctory notwithstandinge he had his dedely woun-
de / wherfore whyle he laye in poynte of deth he called vnto
hym his eldest sone & sayd / my moost dere & welbeloued so-
ne all my temporall rychesse I haue expended & almoost no
thyng is lefte me excepte a vertuous tree þ whiche stans
deth in the myddes of myne Empryre I gyue to the all þ is
vnder the erthe and aboue the erthe of þ same tree. O my re-
uerent fader quod he I thanke you moche. Thā sayd the Em-
peroure calle to me my seconde sone. Anone his eldest sone
gretely gladdened of his faders gyfte called in his broder / and
whan he came than sayd the Emperour / my dere sone quod
he I may not make my testament for so moche that I haue
spend al my goodes except a tree whiche stādeth in my Em-
pyre of the whiche tree I gyue & byquethe to þ all þ is gre-
te and smale. Than answered he and sayd. My reuerent fa-
der I thanke you moche. Than sayd the Emperoure calle to
me my thyrde sone / and so it was done. And whan he was
come the Emperour sayd. My dere sone I must dye of this
sekenesse & I haue but onely a vertuous tree of the whiche
I haue byquethed thy bzether in thet porcyon and to the I
byquethe thy procyon / for I wyl þ þ haue of the sayd tree
all þ is wete & dye. Than sayd his sone. Fader god thanke
you Soone after that the Emperour had made his byquest

he deyd. And the eldest sone anone toke season of the tree
Whan the seconde broder this herde he sayd broder myn by
what lawe or tytell occupped þ this tree. Dere broder quod
he I occupped by this tytell/ my fader gaue me all þ is vn/
der erthe and aboue of the sayd tree and therfore by reason
this tree is myn. Unknowynge to the quod the seconde bro/
der he gaue me al that is in brede length & depnes of þ sayd
tree/ and therfore I haue as grete ryght in the tree as thou
This herynge the thyrde sone came vnto theym & sayd. O
ye my best beloued brethern it behoueth you not to stryue
for this tree / for as moche ryght haue I in this tree as ye/
for well ye wote by the lawe that the last wyll & testament
ought to stande/ for sothely he gaue me of the sayd tree all þ
is wete and dnye and therfore by ryght the tree is myn/ but
for as moche as your tales ben grete and myne also/ my cōf/
cessyll is that we be Justifyed by reason/ for it is not good ne
cōmendable that ony stryfe or dysseyen cyon sholde be among
ge vs. Here besyde dwelleth a kynge of reason/ for it is not
good to stryue go we there vnto hym/ & eueryche of vs lape
his ryght before hym/ and lyke as he wyll Iuge stande we
vnto his Iugement/ Than sayd his bretherin/ this counceyll
is good/ wherfore they wente all thre vnto þ kynge of Reas/
son and euerychone of theym syngulerly shewed forthe his
ryght vnto hym lyke as it is sayd before. Whan the kynge
had herde theyr tytles/ he rehered them all agayne syngul/
lerly fyrst saynge vnto the eldest sone thus. Thou sayest for
the quod the kynge thy fader gaue the all that is vnder the
erthe and aboue the erthe of the sayd tree. And to the secons
de broder he byquethed all that is in brede length & depnes
of that tree. And to the thyrde broder he gaue al that is we/
te and dnye. And with that he layde the lawe for them and
and sayd/ that þ last wyll ought for to stande. Now my del

re sones breuely I shall satysfye all your reasons. And whā
he hadde thus sayd he tourned hym vnto the eldest broder
saynge thus. My dere sone yf the lyst to abyde þ Jgement
of ryght the behoueth to be letten blode of the ryght arme.
My lord quod he your wyll shall be done. Than called the
kyng forth a dyscrete physycyon cōmaundyng to lete hys
blode. Whan the eldest sone was thus letten blode þ kyng
sayd to them all thre / my dere sones quod he where is your
fader buryed. Than answered they and sayd. Forsothe my
lord in suche a place. Anone the kyng commaunded to del
ue vp the body and to draue out a bone of his brest and to
bury his body agayne / & so it was done. And whan þ bone
was drauen out the kyng commaunded þ it sholde be layd
de in the blode of the elder broder & þ it sholde lye tyll it had
receyued kyndely the blode and than to be layde in þ soune
and dyed / & after that it sholde be wasshen with clere was
ter / his seruauntes fulfylled all that he hadde. And whan
they began to washe þ blode banysshed clene away whan
the kyng sawe this he sayd to the seconde sone / it behoueth
that þ be laten holde as thy broder is. Than sayd he. My lord
thy wyll shall be fulfylled / & anone he was serued lyke as
his broder was in all thyng And whan they began to was
she the bone the blode banysshed awaye. Than sayd þ kyng
to the thyrde sone. My dere chylde it behoueth the also to
be laten blode. He answered and sayd. My lord it pleaseth
me well so to be. Whan the yongest broder was laten blode
and serued in all thyng lyke as his two bzyethern were ser
ued before Whan the kynges seruaunt began to washe the
bone they myght neyther for wasshyng ne for brykynge do
awaye the blode of þ bone but euer it appered bloody whan
þ kyng sawe this he sayd / it apered openly þ this blode wout

Doubte is of the nature of this bone/ thou arte his true sone
and these other.ii. ben bastardes I gyue to the that tree for
euer more. ¶ Were frendes this Emperour is our lord The
su cryst whiche bare a shelde of syluer with fyue reed rosys/
that is to saye his body þ was so fayre soo clere & more ra/
dyent than ony syluer accordyng w þ psalmes saynge thus.
Speciosus formo þ filiis hoim. That is to saye he was mo/
re specyous & fayrer of shape than all the chyldein of men
By this. v. rosys we vnderstande his. v. woundes whiche he
suffred for mankynde. And by the kynge of Egypte we vnder/
stande þ deuyll ayenst whome he faught all the tyme of
of his lyfe/ & at last was slayne for mankynde. Neuertheles
before his deth he made his testament to his thre sones. By
the fyrst to whome he gaue of the tree al þ was vnder erthe
and aboue/ we shall vnderstande the myghty men & states
of this worlde to whome he hath gyuen power in erthe in
water & in ayer so þ be obedyent at theyr wyll all thysge vnder
heuen. By the seconde sone to whome he gaue the tree
in length bryde & depnes we may vnderstande the wytty
men of this worlde as Justycis vocates & men of lawe thes
se men haue power in length & bryde & depnes vpon gentyls
men of myddell degre & vpon pooze men theym to deme &
to Juge as they lyst. By the.iii. sone to whome he gaue all þ
was wete & drye of þ tree we shall vnderstande good crysten
men whiche haue & suffre bothe wete & drought / that is to
saye now pouerte now trouble now solace now care now
colde now hete/ and all this they receyue of god/ thanke ful
ly this noble tree þ was thus byquethed to. This tree is the
tree of paradys/ & is to saye euerlastyng Joye of heuen whi
che is gyue to vs al yf we wyl take it thakfully neuertheles
it is heuē in dyuerse wyse & not egally for some hath more &
some hath lesse after their merytes this not wistd þge euery

man opteyneth not / therfore it behoueth them to go vnto þ
kyng of reason / þis to say vnto þ fader of heuen whiche knos
weth all thyng or they be made. The fyrste sone was lete
blode & in his blode the bone was wrapped. By this blood
we shall vnderstande our merytoz dedes / and be þ whyte
and heuy almes dede whiche is full heuy to theyn that gr
ueth almes / neuertheles it maketh þ soule whyte / wherfore
whan these myghty men haue almes or to do a merytoz de
de though it be made dyre and stablyshed with the sonne &
by the wynde of dyuine predicacyon neuertheles whan the
water of pryde enuy wrath and of suche other all the mery
toz dede done befoze is brought to nought and the blood /
that is to saye almes dede by the whiche they sholde come
to euerlastyng lyf begynneth to banyshe awaye. for why
as the appostle sayth / he that offendeth in one synne is gyl
ty in all. This blode later whiche lete them blode is a dyscre
te confessoure / though the myghty men of this worlde doo
good and fulfyll theyr penaunce / neuertheles whan þ was
ter of couetyse that is to saye whan the purse is full of pence
anone they gyue true Jugement / ayenst whome it is wyte
thus. The wysdome of this worlde is no thyng els but fo
ly afoze god / and ayenst the myghty men of this worlde spe
keth holy scripiture and sayth where ben tho myghty men
whiche were praysed amonge the byrdes of heuen etc and
dyynke and often descended vnto hell. The thyrde sone of
this Emperoure is a good crysten man whiche all the tyme
of his lyfe dyde good dedes and lyued without pryde enuy
or lechery frome the bone of suche a man the blode may not
be wasshen awaye / þ is saye his merytoz dede may not be
put awaye frome penaunce / suche a man is the true chyld of
god of whome our lord speket thus / the whiche haue fors
ken all thyng for me &c. þ is to say ye þ haue forsaken wyll

of synne shal receyue an hondred tymes more / & is to saye ye
shall not onely receyue the tree of paradysle but also þ hery-
tage of heuen / these two other sones ben bastardes for why
that they behote in theyr baptesme they wrought all þ con-
trary thurgh theyr wycked lyuynge & therfore he þ desyred
to opteyne þ Joye of heuen hþ behoueth to abyde stedfast-
ly in werkynge of good dedes & than by reason may he op-
teyne the tree of paradysle / vnto the whiche þ lord byrynge
vs whiche lyueth and regneth eternal without ende Amen

In Rome dwelled a noble Emperoure named Dyos-
clesyan whiche aboue all worldly goodes loued þ ver-
tue of charyte wherfore he desyred gretly to knowe what
foule loued her byrdes best to this entente þ he myght ther-
by growe to more parfytte charyte. It fortuneth after vpon
a day þ this Emperoure walked to the forest to take his dys-
porte where as he founde the nest of a grette byrde þ is called
in latyn Strucio w her byrde / þ whiche byrde theemperour
toke with hym & closed hym in a vessel of glasse. The moder
of this lytell byrde foloweth after to theemperours place &
entred in to the halle where her byrde was closed. But whā
she sawe her byrde and myght not by no menes come to her
ne gete her out she tozned agayne to the forest and there she
abode thre dayes / & at þ last she tozned agayne to þ pallys
berynge in her mouth a worme þ is called Thumare. Whā
she came where her byrde was she lete the worme falle vps
on the glasse thurgh vertue of whose blode the glasse brake
& the byrde escaped & fiewe forth w his moder. Whan þ
Emperour sawe this he prayled moche þ moder of this byr-
de whiche so dyllygently laboured for the deliuerance of her
byrde. ¶ Whi frendes this Emperour is the fader of heuen
whiche wonderly loued them þ ben perfyete in loue & chary-
te. This lytell byrde closed in the glasse & taken fro þ forest

was Adam our forefader whiche was expylled fro Paradyse & put in the glasse / h is to saye in helle . This herynge the moder of the hyrde / h is to wete the sone of god descended fro heuen & came to the forest of the worlde & lyued here .iii. dayes & moze herynge w hym a worme / h is to saye manhode accorbynge w the psalme saynge thus . Ego sū Omnis et nō homo . That is to saye I am a worme & no man . This manhode is suffred to be slayne amonge h Jewes / of whose blode the vessell eternall was broken & the hyrde wente out that is to saye Adam wente forth wth his moder the sone of almyghty god and flewe vnto heuen .

Somtyme dwelled in Rome a worthy Emperour & a wyse whiche had a fayre doughter & ful gracyous in the syght of euery man . This Emperoure bethought hū vpon a daye to whome he myght gyue his doughter in marriage saynge thus yf I gyue my doughter to a ryche man & he be a sole thā is she lost . & yf I gyue her to a pooze man and a wytty than may he gete his lyuynge for hū & her by his wysdome . There was hū tyme dwellynge in hū cyte of Rome a phylosopher named Socrates pooze and wyse whiche came vnto theemperoure & sayd My lord dysplese you not though I put forth my petcyon before youre hyghnesse . Theemperour sayd what soeuer it pleaseth hū tell forth . Thā answered Socrates & sayd . My lord ye haue a doughter whome I desyre aboue all thyng . The Emperour answered and sayd . My frende I shall gyue the my doughter to wyse vpo this condycion hū yf she dye in thy selausshyp after hū she be wedded vnto hū hū shalte withouten doubte lese thy lyf . Thā sayd Socrates . Upō this cōdycion I wyl gladly take her for to be my wyfe the Emperoure herynge this lete calle forth the all the lordes and states of his Empyre and made a greate feest at theyr weddynge . And thenne after the


keest Socrates led home his wyfe to his owne house where
as they lyued in pease and helth longe tyme but at last this
Emperours doughter sekened to deth whā Socrates this
perceyued he sayd to hym selfe Alas & wo to me what shall
I do & whether shall I flee yf theemperours doughter y is
my wyfe shoulde deye & for sorowre this Socrates wente to
a forest there besyde & wepte bytterly. The while he wepte
thus & mourned there came an aged man berynge a staffe
in his honde & asked the cause of Socrates why he mour-
ned. Socrates answered and sayd I wedded theemperours
doughter vpon this condycyon y yf she deyed in my felaw-
shipp I shoulde lese my lyfe / & now she is sekened vnto the
deth & I can fynde no remedy of helpe & therfore I mour-
ne more than ony creature can thynke. Than sayd the olde
man be ye comforted for I shall be your helper yf ye wyl do
after my counceyll. In this forest be thre herbes yf ye make
a drynke of the fyrst to your wyfe & of y other. ii. a playster
and yf she vse this medycyne drynke and plaster in due tyme
me without doubte she shall recouer to perfyte helth. So-
crates fulfilled all as the olde man had taught hym. And
whan his wyfe had vled a while that medycynall drynke &
plaster within shorthe tyme she was perfyty hole of all her
sekenes. And whā theemperour herde y Socrates wrought
so wysely / & how dyligently he laboured for to hele his wyf
he promoted hym vnto grete dygnyte and worthyppe.

¶ Dete frendes this Emperour is our lord Jhesu cryste /
his doughter so fayre and so gentyle is the soule made at y
sympletyude of god whiche is full gracyous and glorpyous in
the syght of hym and of his aungels while that she is not de-
fouled & abydeyth in her owne propre clemesse. This soule
god wolde not gyue it vnto a ryche man but to a pooze mā
that is to saye a man that is made of the syme of y erthe

This Socrates is a poore man / for why every man cometh
poore and naked in to this worlde frome his moders belly
& every man taketh his soule in wedlocke vpon suche con-
dycyon that yf she dye in his felaushipp by deedly synne / w-
out doubte he shall lese eternall lyfe . Therefore o thou man
yf thy wyse seken so through a deedly synne / do than as So-
crates dyd goo vnto the fozeist that is holy churche and thou
shalt fynde there an olde man with a staffe / that is a dyscre-
te confessor whiche shall telle the of these thre herbes / for
he hath power to bynde and to vnbynde . The fyrst herbe is
contrycyon of whome þ sholdest make thy drynke of teeres
Ambrose sayth that teeres washteth synne where shame is
to knowlege & these two other herbes ben confessyon and
satisfaccyon / yf these herbes be vled in playster the synne
without doubte shall receyue his helth and his soule shal be
delyuered fro synne / and by all ryght he shall haue euers
lastyng lyfe . Vnto the whiche bynges our lord Ihesus

Sometime there reigned in þ cyte of Rome a mygh-
ty Emperoure and a wyse named frederyk whiche
had onely but one sone whome he loued moche . This Em-
peroure whan he lay in the poynte of deth he called vnto hys
his sone and sayd drede sone I haue a balle of golde whiche
I gyue the vpon my blessing that þ anone after my deth
shall gyue it to the moost sole þ þ mayest fynde . Than sayd
his sone . My lord without doubte thy wyll shall be fulfyl-
led . Anone this yonge lord after the dethe of his fader wen-
te and sought in many realmes and founde many soles rys-
cheles / by cause he wolde satisfye his faders wyll laboured
ferther tyll he came in to a realme where the latwe was su-
che þ every yere a newe kynge sholde be chosen there / & this
kynge hath only the gydynge of that realme but a yere / &

at the yerres ende he shall be deposed and put in exyle in an
ylande where as he sholde wretchedly fynyshe his lyf. Whā
thēperours sone came vnto this realme the newe kynge
was chosen with grete honoure. & al maner of mynstrallse
wente afoze hym & brought hym with grete reuerence and
worshyp vnto his regal seate. And whan the Emperours so-
ne sawe that he came vnto hym and salued hym reuerently
and sayd. My lord lo I gyue to þ this balle of golde on my
faders behalfe. Than sayd he I praye the tell me the cause
why thou gyuest me this balle. Than answerd this yonge
lorde and sayd thus. My fader quod he charged me in his
deed bedde vnder payne of his blessinge that I sholde gy-
ue this balle to the moost sole that I coude fynde. wherfore
I haue sought many realmes and haue foude many soles
neuerthelesse a moze sole than thou arte founde I neuer &
therfore this is the reason. It is not vnknowen to the that
thou shalt reygne but a yere & at the yerres ende thou shalt
be exyled in to suche a place where as thou shalt dye a mys-
cheuous deth. wherfore I holde þ for the moost sole þ euer
I founde that for þ lordshyp of a yere thou woldest so wyls
fully lese thy selfe. & therfore before all other I haue gyuen
to the this balle of golde. Than sayd þ kynge with out dous-
te thou sayest me sothe. and therfore whan I am in full pos-
sesser of this Realme I shall sende byfoze me grete tresoure
and rychelesse wherwith I may lyue and saue my selfe frome
myscheuous deth whan that I shall be exyled & put doune
and so is was done. wherfore at the yerres ende he was exp-
led and lyued there in pease vpon suche goodes as he had
sent before. and he deyed afterwarde a good deth. ¶
¶ Were frendes this Emperour is the fader of heuen the
whiche byquethed the balle. that is for to saue worldly ry-
chelesse to soles & ydeotes whiche saueth no thyng but that


erthely is This Emperours sone / that is for to save a pre-
chour and a dyscrete confessoure serched about many real-
mes and londes to shewe to mysheluyng men and soles
they peryll. The realme wherin no kynge myght regne but
a yere is this worlde. for who so had lyued an hondred yere
whan he cometh to the dethe hym shall seme that he hath ly-
ued but the space of an houre therfore do as the kynge dyde
whyle he be in power of lyfe / sende before you your tresour
he is to save almes dedes & other good merctoys werkes / &
certainly whan ye be put in exyle out of this worlde ye shall
lyue in pease & shall fynde he mercy of god plentifull whers
by ye shall opteyne cuerlastyng lyfe. Unto he whiche byns-
ge vs he / that for vs deyed on the rode tree. Amen. 


Diodocyan reygned in he cyte of Rome / in whose Em-
pyre dwelled a noble phylosopher the whiche sette
up by his crafte an ymage in the myddes of he cyte of Rome
the whiche ymage or fygure streyght out his arme and his
foymest synger where vpon stode this poyle wyten in latyn.
Percute hic. Smyte here. This ymage after he dethe of this
phylosopher stode styll a longe tyme. And many grete cler-
kes came thyder for to rede the superscrypcyon he was on he
synger / but none of them vnderstode what it mente / whers
fore there was grete wonder amonge the people. And at he
laste a longe tyme after there came a straunge clerke out of
ferre countrees / and whan he sawe this ymage he redde he
scrypture. Smyte here. And than vpon a daye whan he
sawe the shadowe of the hande he toke a mattocke and bras
ke by the grounde vnder the hande where he shadowe was
accorpyng too the vnderstandyng of the superscrypcy-
on. And anone he founde an house all of marble vnder
neth the grounde where in he dyde dyscende / and entred

in to an halle were he founde so moche rycheſſe ſo many Jewelles & ſoo grete meruaylles that he neuer had ſeene ſuche neyther ſo many before that tyme. At the laſte he ſawe a boorde couered and all maner of neceſſarye thynges accordyng therto layde thereupon. He ſtoode ferd and ſawe a carbuncle in a wall that lyghtened all the houſe. And aſore ayenſt this Carbuncle on that other ſyde ſtoode a man holdyng in his hande a bowe wth an arrowe redy for to ſhote. The clerke maruayled moche whan he ſawe al theſe thynges and thought in hym ſelfe / yf that I tell this forth there wyll no man beleue me / and therfore I wyll haue ſom what of theſe goodes in token of proue. And with that he ſawe a knyfe of golde vpon the boorde whiche he toke and wolde haue put it in his boſome. But anone the archer ſmote þe Carbuncle and brake it wherwith all the hole houſe was ſhadowed and made derke. And whan the clerke perceyued it he wepte moze hytterly than ony man myght thynke for he wyll not by what way that he myght go out. For ſo moche that the houſe was made derke thorughe the breakinge of þe carbuncle. And that ſame derkenelle abode ſtylle for euer / moze after / and ſo ſynylhed þe clerke his lyfe there in that derkenelle.

¶ Here frendes this ymage ſo ſtandyng is þe deuyll whiche ſayth euer moze. Smyte here. That is for to ſaye. Take hede vnto erthely rycheſſe / & not to heuently treſoure. This clerke whiche ſmote with the mattocke betokeneth the wyſe men of this worlde as pledgers of lawe / vocaſes / & other worldly men whiche ſmyteth euer what by ryght what by wrong that they may gete the vanytees of this worlde / & in their ſmytynge they fynde grete wondres and maruaylles / that is to ſay they fynde therein the delyces of the worlde wherin many men reioyleth. The carbuncle that gyueth

lyghte is the youth of man whiche gyueth hardynes to take
theyr pleasure in worldly rychesse. The archer with his arro-
we is deth whiche layeth watche agens mā to sle hym. The
clerke whiche toke vp the knyfe is a worldly man that we-
neth euer to haue all thyng at his wyll. The deth smyteth
the carbuncle / that is to saue the youth strength and power
of man / and than lyeth he wrapped in derkenelle of synne in
the whiche derkenelle oftymes he dyeth . Therefore studie
we to fle the worlde and his despres / and than be we sure
to wyne euertlastyng lye / vnto the whiche Ihesu brynge
you and me. Amen.



M & B.  Somtyme dwelled in Rome a myghty Emperour named Tytus a wyse man & dyscrete whiche ordeyned in his dayes suche a lawe þat what knyght dyed in his Empyre sholde be buryed in his armure / & who someuer presumed to spoyle any knyghtes armure after he were dede he sholde dye wth out any withstonnyng or saynge. It befell after within fewe yerres that a Cyte of þe Empyre was besyged of them; perours enmyes wherfore that Cyte was in peryll of lesynge / for none that was within that cyte myght not defende them selfe by no maner of crafte / therfore grete sorowe and lamentacyon was vnyuersall throught out the cyte. But at the last within fewe dayes there came to the Cyte a yonge knyght and a full fayre and doughty to doo dede of armes whome the worthy men of the cyte beholdyng and vnderstonnyng his doughtyness cryed with one voyce. O thou moost noble knyght we beseeche the yf it please thy worthynesse to helpe vs now atte our moost nede / so ye may se this cyte is in peryll of lesynge. Than answered he and sayd / se ye not serys that I haue no armoure / and yf I had armoure

I wolde gladly defende your Cyte. This her fge a myghty man of the cyte he sayd to h^e in secrete wyse. Syr here was somtyme a doughty knyght whiche now is dede & buryed within this cyte accordynge vnto the lawe / and yf it please you to take his armour ye myght defende this cyte and deliuer vs fro peryll and that shall be honoure vnto you and prouffte vnto all the Emppre. Whan this yonge knyght had herde this he wente vnto s^e graue & toke his armour and arayed hym selfe therwith & faughte mygtely ayenst his ennemyes / and at the last he opteyned and had the byctorye and deliuered s^e cyte frome peryll. And whan he had soo done he put the armour agayne in to the graue. There were some men in the cyte that had grete Indygnacyon & enuy vpon hym by cause that he opteyned the byctorye and accused hym vnto the Iuge saynge thus. Syr a lawe was made by theemperoure that who soo euer dyspoyled a deed knyght of his armour sholde deye. This yonge knyghte founde a deed man and toke alwaye his armour therfore we beseeche the that thou procede in the lawe ayenst hym as ayenst hym that is breker of the lawe. Whan s^e Justyce herde this he made the knyght to be taken and to be brought afore h^e. And whā he was examyned of this trespass ayenst the lawe he sayd thus. Syr it is wyten in the lawe that of two harmes the leest harme is to be cholen. It is not vnknewen to you that this cyte was in peryll lyke to haue be loste / and but I had taken this armour I had nouthen saued you ne the cyte / therfore as me thynketh ye ought rather to honoure me for this good dede that I haue done to you than thus shamefully to reppreue me / for I am ladde as he that is redy to be hanged / and also good syrs an o^rther reason I may laye for myn excuse. He that stelethe o^r


robbereth byolently purposeth not to restore the thynges þe
robbed / but it is not thus with me / for though I toke the
armoure of the deed knyght for youre saluacyon / whan I
had opteyned the byctory I bare it agayne to the same pla-
ce and so the deed knyght hath that is his by þe lawe. Than
sayd the Justyce a theef that breketh an house that he maye
stele and bere alwaye such as he may fynde and though he
brynge agayne that he hath taken. I aske of the yf that the
brekynge of the house be lawfull or not. The knyght answer-
ed somtyme the brekynge of an house may be good where
as it is made in feble place whiche sholde cause the lord of
the house to make his wall stronger that theues after that
breke not the walles so lyghtly in voydynge of more harme
Than sayd the Justyce yf the brekynge of þe house be good
neuerthelesse in that brekynge byolence is done to the lord
of the house. And so thoughe thou dydest good with the
armoure of the deed knyght neuerthelesse thou dydest wronge
to the deed knyght in takynge awaye his armoure. The
knyght sayd I haue tolde you now that of two harmes the
leest is for to be chosen. And that harme where thurgh gre-
te goodnesse cometh ought not for to be called harme / but
it sholde be rather called good. For yf that ony house with-
in the Cyte were on fyre and began for too byenne it were
more better to throwe it to the grounde and thre or foure
houses therby than they sholde be sette on fyre also wherby
all the Cyte myghte be byent. Wyght soo yf the armure of
the deed knyghte hadde not be taken of the Cyte and all
ye hadde ben loste. And whan the Justyce harde that he
answered so well and so resonably he myght gyue no Iuge-
mente ayenst hym. But they whiche that had accused this
knyght slewe hym for whose deth there was grete wepyng

through all the cyte / & his body was worshypfully buried
in a newe tombe. ¶

Here frendes this Emperour is the fader of heuen / and
this Cyte is the worlde the whiche is besyged of the deuyll
and deedly synne. And as many as were within this Cyte
were all in peryll to be losse. This yonge knyght that came
to the cyte is our lord Ihesu cryste whiche had not the ar-
moure of our manhode tyll he wente vnto the graue / that
is to save to the wombe of s̄ glorious vyrgyn Mary by the
annūciacyō of s̄ angell saynge. The holy goost shal lyght
in the. &c. Lo thou shalt conceyue & bere a sone. And thus in
the wombe of the vyrgyn he tooke the armure of the dede
knyght / s̄ is to save he toke s̄ manhode of Adam our four-
me fader and saued the cyte that is s̄ worlde with man kyn-
de frome peryll by his blyssed passyon whiche he suffred on
the crosse / & than he put his armure agayne in to the graue
whan his blyssed body was buried / but s̄ cytezens enuyed
hym / s̄ is to save the Jewes & the paynims of Jewrye ac-
cused hym to pylate and layde the lawe afoze them ayens-
t hym saynge / yf thou suffre hym thus thou arte not frende
to Cesar theemperour / we haue a lawe & after that lawe he
ought to dye / & thus our lord Ihesu cryste of his enmyes
was dampned to deth hangynge on the crosse buried in his
grauē arose the thyrde day fro deth to lyfe and after ascen-
ded vp to heuen. Vnto s̄ whiche Ihesu byfge vs all. Amen.



Here regned somtyme in s̄ cyte of Rome a mys-
ghy Emperour & a wyse named Betolde whi-
che ordeyned a lawe that what woman were ta-
ken in auoutry her husbonde beyng a lyue that
she sholde be cast in to perpetuell pryson. There

was that tyme a knyght whiche had a fayre lady to his wyfe whiche dyde auowtry vnder her husbonde & was wth chylde therfore by the lawe she was put in pryslon / where with in shorte tyme after she was deliuered of a fayr sone. This chylde grewe by tyl he was seuen yere olde / his moder dayly wepte hertely. And whan the chylde herde this he sayd to his moder thus. O moder why wepe ye thus / & for what cause is your body thus turmented. Than sayd his moder. O thou my swete sone I haue grete cause to morne & thou also / for aboue oure heddes is the walkynge of people and the sonne shyneth in his clerenesse / & grete solace wth all men that are aboue vs / & we be here contynually in suche derkenes that I may not se the ne thou me / alas / alas / that euer I conceyued the. Than sayd the sone / suche Joye ne suche lyght as thou spekest of lawe I neuer ne yet perceyued / for I was borne here in this derkenesse therfore yf I had mete and drynke ynough here wolde I lyue all the dayes of my lyfe. Therfore moder wepe ye not but shewe vnto me solace. The while the lamentacyon was bytwene the moder and the sone / thempourours stywarde stode aboue theyr heddes & herde all theyr mournynge / wherfore he had grete compas syon of them and wente vnto the Emperour and knelynge besought hym of his grace for the moder and the sone / that they myght be deliuered of pryslon. The Emperoure as a mercyfull lozde graunted that they sholde be deliuered. Neuerthesse yf they trespased soo in tyme to come they sholde be punysshed with double payne / & after that they were deliuered this woman ended her lyfe in that cyte. 

¶ Dere frendes this Emperour is the fader of heuen whiche made this lawe that what wedded woman / that is to saye what soule whiche is wedded to our lozde do aduou/

tye / that is to saye deedly synne sholde be caste in þe pyrson
 of helle / therfore a synfull soule hath grete cause to wepe for
 the is departed fro lyght / that is to saye frome the Joye of
 heuen / Per some that desyred mete & drynke ben the myghty
 men of this worlde whiche sayen to the prelates of þe chir-
 che and to the prechours whiche preche vnto them the Joye
 of heuen / that whyle we may lyue and haue all the solace of
 the worlde we desyre none other Joye of heuen. The stuar-
 de whiche herde theyr lamentacon is oure lord Ihesu the
 whiche knoweth all the preyntees of our hertes and contry-
 cyon of our synnes besought the fader of heuen for vs that
 we myght be deliuered frome the pyrson of synne / and that
 we may come to euerlastyng lyfe / vnto the whiche drynge
 vs our dere lord Ihesus. Amen.



9
In Rome dwelled somtyme an em-
 peroure named Pomper whiche a-
 boue all other thynges was mercy-
 ful. This Emperour lete crye thos
 roughe al his Empyre a grete feest
 and that poore & ryche sholde come to this
 feest. And who soo euer came to that feest
 sholde not onely be well fed but also he shol-
 de haue grete gyftes. Whan þe heraude had
 warned al maner of me to come to this feest
 att the tyme there were two feble men lyens-
 ge by the waye and the one was lame and
 þe other was blynde. This blynde man sayde
 vnto the lame man. Alas and wo to me and the how shall
 we doo / for theemperoure hath lete crye a feest and who soo
 euer cometh therto shall not onely be well fedde but also he
 shall haue ryght grete gyftes / and I am blynde and thou

arte lame how shall we doo. What sayd the lame man to þ
 blynde man I shall tell the good counsell/ yf thou wyl do
 after me thou shalt lette for no thyng. I am lame and fes-
 ble and may not goo neuerthelesse I may see/ and thou art
 stronge and blynde and mayest not see/ take thou me vpon
 thy backe and bere me and I shall lede the/ the ryght waye
 and thus shall we bothe come to þ Emperours feest. Than
 sayd the blynde man after thy good counceyll I doo/ come
 on my backe and I shall bere the and thou shalt lede me þ
 ryght waye/ and soo they dyd that bothe of theym came to
 that feest and receyued grete rewarde and gyftes amonge
 other men/ and thus endeth theyr lyues in pease. ::

¶ Dere frendes this Emperoure is oure lord Ihesu cryst
 the whiche lete crye a generall feest/ that is to save the Joye
 of heuen/ vnto þ whiche Joye he called all mankynde and
 forsaiketh noo man that wyl come vnto hym. This lame
 man betokeneth the prelates of the chyrche prechours and
 confessours whiche that haue no thyng of theyr owne but
 lyuen by techynge and almes of other men. And this blyn-
 de man betokeneth laye men whiche knoweth not the ryght
 waye vnto heuen. It behoueth that the blynde man/ that
 is to save the laye men to bere the lame man/ that is to save
 the prelates of the chyrche susteynyng and fedynge theym
 with the tythyng of almes and other oblatyons/ than the
 prelates be beholden to teche and infourme vs the way to
 warde heuen where as we shall not onely haue a feest but
 also grete Joye and rewarde/ to the whiche god byng vs
 therto. Amen.

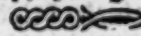
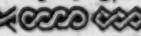
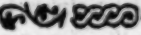
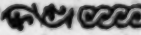
THE END OF THE FIRST PART OF THE HISTORY OF THE EMPEROR OF THE EAST INDIES



Somtyme in Rome dwel-
 led an Emperoure
 named folliculus þ
 whiche was ryghte
 wyle mercyfull and
 ryghtfull in all his
 werkes this Empe-
 roure buylded in the
 east a noble cyte whe-
 rein he put al his tre-
 soure and precyous
 stones / and ryches
 to be kept / vnto this
 cyte was the waye
 stony and full of bymbles & sharpe thornes / & thre knygh-
 tes were armed redy to fyght with theym that wolde come
 to that cyte . Therfore theemperour ordeyned þ who soeuer
 ouercome these knyghtes sholde entre the cyte and take at
 his wyll of theemperours tresoure. After þ this Emperoure
 lete make in þ nozthwest a cyte wherin he ordeyned all ma-
 ner of payne tozmentynge sorowe and myscheef to þ whi-
 che was a brode waye full delectable growynge ful of roses
 and fayle lelyes / and in that waye were thre knyghtes euer
 waytynge yf ony man came towarde the cyte of the north
 to serue hym with all maner of delycates and thynges ne-
 cessare / and yf it fortunied ony man to entre within that cyte
 the custonie was suche of that cyte that the people sholde ta-
 ke and bynde them honde and fote and caste hym in pryson
 there to abyde to þ comynge of the Justyce. whan this was
 cryed thurghout all the Emppre / there were two knyghtes
 dwellynge in a cyte there besyde one byght Ionatas and

was a wyse man that other hyght Pyrrrus and he was a
fole neuertheles there was bytvene them grete loue. This
Jonatas sayd vnto Pyrrrus/dere frende there is a comfue
cyte made thurgh all londes that thempetour hath made a
cyte in the east wherin he hath putte all his tresoure/ & who
so ever may entre that cyte shall take of the tresoure what
hym lyst therfore my counceyll is that we go to cyte/ than
sayd Pyrrrus thy comfote is good and I desyre to fulfyll
it. The wyse knyght sayd/ yf it be so that thou wylte folowe
my counceyll I praye y that saythfull frendshyp may con
tinue bytvene vs/ and in token of loue thou shalt drynke
my blode/ and I shal drynke thynne that none of vs departe
ne faple other in this Journey. The folysshe knyght sayd/ It
pleaseyth me ryght well all that ye saye/ wherfore they were
bothe leten blode & eueryche of theym dranke others blode
whan this was done they wente togyder forth vpon theyr
Journey/ and whan they had gone thre dayes Journeys to
warde the cyte where the tresoure was/ they came vnto a
place where were two wayes/ one was sharpe stony & full
of thornes/ that other waye was playne and fayre and full
of sweetenes and delytes. Than sayd y wyse knyght to his
felowe/dere frende here be .ii. wayes one sharpe & thorny/
netheles yf we go this waye we shall come to this cyte that
is ryche/ & there shall we haue that we haue desyred. Than
sayd this folysshe knyght to his felowe. I wonder gretely
of you that ye speke suche thynges/ for rather I wyl blyue
myn eyen than your wordes. I se here openly and so doo ye
that here is an harde waye and full of thornes/ and as I ha
ue harde saye there be thre champrons armed in this waye
redy to fyghte agaynst all men that gone that waye towar
de the cyte of the East/ and therfore I tell you that I wyl
not go that waye. But here is as ye maye se an other waye

playne ynough and easy to walke / and in this waye there
be thze knyghtes redy to serue vs and gyue vs all maner
thynges necessarye to vs / and therfore by this waye I wyl
go and not by that other way. Than sayd the wyse knyght
certaynly yf we go by that waye we shall be ledde in to the
Cyte of the northe where in there is no merty but perpetuel
payne and sorowe / and there shall we be taken and bound
den & caste in to pryslon. Certaynly sayd þ folyshe knyght
this waye is the redy waye / and as I beleue it is moze pro
fyttable than that other waye / than wente they bothe forth
the fayre waye / and anone thze knyghtes mette with them
whiche receyued theym reuerently as for a nyght and gas
ue theym all maner of thyng that was necessarye to them
and on the morow they toke theyr Journey forth toward
the cyte. And whan they were within the cyte anone þ Em
peroure offycers mette with them and sayd . Were frendes
why come ye hyder in soo moche that ye knowe the lawe of
this Cyte soo cruell of longe tyme here befoze sothly ye shal
be serued nowe after the lawe. Anone they tooke the wyse
knyght and bounde hym and putte hym in pryslon / and af
ter that they toke folyshe knyght and bounde hym fast and
caste hym in to a dycke. Soone after that it befell that the
Justyce came to the cyte to gyue Iugemente vpon theym
that trespassed agaynst the lawe and anone all the pryslon
ners were brought forth befoze the Justyce amonge whos
me these two knyghtes were brought forth / one frome prys
lon / and þ other frome the dycke. Than sayd þ wyse knyght
vnto the Justyce / reuerent lord I complayne of my felos
we that he is gylty of my dethe / for whan we two came to
the two wayes wherof that one ledde to the cyte in the east /
and the other to this cyte I tolde hym all the peryll of this
sayde cyte / and the rewarde of that other cyte / and he wold

re not byleue me / and sayd vnto me in this wyse. I beleue
 myne owne eyen better than thy wordes / and bycause he
 was my felowe I wolde not lete hym goo alone in this
 waye. And thus came I with hym this waye. Wherfore
 he is cause my dethe. Than sayd the folyfthe knyght I com-
 playne that he is the cause of my dethe. For it is not vnkno-
 wen too you all that I am a foole and he a wyle man and
 therfore he sholde not soo lyghtely haue folowed my foly.
 For yf he hadde forsaken this waye I wolde haue folowed
 hym / and therfore he is the cause of my dethe. Than sayd
 the Iustyce to the wyle knyght. Bycause that thou with
 all thy wylsome and grete vnderstandynge soo lyghtely
 consented and folowed the wyll of the foole and all his fos-
 lyfthe werkes / and thou foole bycause that thou woldest
 not doo after the counseyll / ne fulfyll the holsome wordes
 of this dyscrete and wyle man and byleue hym. I gyue Ju-
 gemente that ye bothe be hanged for youre trespass / and
 soo it was done / wherfore all men prayled greteley the Ius-
 tyce for his dyscrete Iugemente.    

¶ WERE frendes this Emperoure is oure lord god / and in
 the east is the cyte of heuen wherin is tresoure Infynyte. 11
 And vnto this cyte is an harde waye and full of thornes /
 that is to saye the waye of penance by the whiche way full
 fewe walketh / for it is soo harde and soo straye accordyn-
 ge to the holy scrypture saynge thus. Est ardua via que ducit
ad vitam. It is a full straye waye that ledeth mankynde
 vnto cuerlastynge lyfe. In this waye ben thre knyghtes /
 that is to saye / the deuyl / the worlde / and the flesshe with
 whome it behoueth vs too fyghte and to optayne the byes-
 torey or we maye come to heuen. The seconde cyte that is in

the northe is hell. And to this accordeth the scripture sayn-
ge thus. Ab aquilone pandet one mahu. Out of the north
cometh all euill. Certaynly vnto this cyte is þ waye playne
and brode and walled about on euery syde with all maner
delycates/wherfore many men walketh by this waye. The
thre knyghtes that gyueth euery man goynge this waye
what thyng theym nedeth ben these. Wyde of lyfe/couetyse
of eyes/and concupyscence of flesshe in the whiche thre þ
wretched man gretely delyted and atte the laste they lede
hym in to hell. This wytty knyght betokeneth the soule/ &
the solyshe knyght betokeneth the flesshe the whiche is als
waye solyshe and atte all tymes redy to doo harme. These
two ben felowes and knytte in one / for eueryche of theym
dynketh others blode/ þ is to saye they shall dynke of one
cuppe. eyther Joye or payne they shall haue after the daye
of doime. The soule cheseth all the waye of penaunce/ and in
as moche as she may she styreth the flesshe to do the same/
but the flesshe thynketh neuer what is to come after/ & ther-
fore she gooth in the delyte of this worlde and fleeth þ way
of penaunce/ and thus the soule after the deth is caste in to
helle / and the flesshe is caste in to the dycke that is to saye
in to the graue. But than the Justyce cometh/ that is oure
lorde Jhesu cryste at the daye of dome to deme all mankyn-
de. Than the soule shall complayne vpon the flesshe/ and þ
flesshe vpon the soule. But than þ Justyce whiche wyll not
be deceyued neyther by prayer ne by pryce shal condempne
the soule bycause she folowed the fragylte of þ flesshe. And
also he shall condempne the flesshe bycause it wolde not by-
leue the soule/ wherfore lete vs studeye to tame oure flesshe
that we maye obey god and than shall we haue euerlastyn-
ge lyfe. Vnto the whiche bynge vs oure dere lorde Jhesus
cryste. Amen. * * * * *



M^rB



Here dwelled somtyme in Rome a myghty Em-
peroure named Frederyk whiche had no chyl-
derin saue a doughter to whome this Empe-
rour after his dyscelle byquethed all his Empy-
re This vnderstandynge an erle & dwelt there
he syde came vnto this yonge mayden and wolwed her and
styrede her vnto synne all that he myght wherfore this yon-
golady in shorte processe enclyned to the erle / and this erle
anone laye with her and defoyled her / and after that he put
her frome her herptage and chaled her oute of her Empyre
wherfore she made grete lamentacyon and fledde vnto the
realme there besyde where as she dayly wepte and mour-
ned. It befelle after on a daye & whyle she satte mournyn-

E.iii.

ge by a syde waye there came by her a fayre knyght rydyn
ge yonge and ryght honest vpon a good houle whiche that
came towarde her a swyfte pace and wozshypfully saluted
her and asked þ cause why that she so soze mourned. Than
answered she and sayd. My reuerent lord. I am an Em
perours doughter comen of rofall kynne / my fader is deed
whiche that lefte me all his Emppre by cause he had none
other heyre / and after his dyscesse an erle there belyde dys
ceyued me and toke frome me my maydenhode / and after
that he put me vyolently out of myn herytage so þ I now
am fayne to begge my byede frome doore to doore / and this
is the cause of my sorow. Than sayd the knyght / fayre da
moyzell I haue grete compassyon on thy fayrenesse and of
thy gentyl nesse / therfore yf þ wilt graunt to me one thyng
ge I shall fyght for the agaynst the erle and I behote vns
to the þ vyctory. Than sayd she. Alas alas I haue no thyng
ge that I may gyue vnto the but my selfe. And I aske no
more of the sayd the knyght but þ thou woldest by my wyfe
and loue no man so moche as me. Than sayd she. Reuerent
fyr that wyll I doo gladly & more yf I myght. Than sayd
the knyght I wyll in certaynte that thou shalte doo for me
one thyng / that yf it fortune me to dye in batayll for the &
to opteyne the vyctory that thou shalte take my bloddy sherte
te and hange it vpon a perche in thy chambze / and this shalte
thou doo for two thynges. The fyrst is that whan someuer
thou beholdeste the sherte thou shalte wepe for me. The ses
conde is that what someuer man come for to wolue the to
be his wyfe / than thou shalte hastely renne vnto thy cham
bze and beholde my bloddy sherte and thynke hertely within
thy selfe thus. The lord of this sherte dyed for my loue in
batayll the whiche recouered myne herytage / god forbode
that I sholde take oony other man after his dethe. Than

sayd she. Reuerent syr all this I shall fulfille by the grace
 of god. And whan the knyght herde this he gaue batayll a-
 gaynst the erle and opteyned the vyctory / and the erle was
 ouercome and fledde / and thys ponge lady was brought
 and receyued agayne in to her herptage: Neuerthelesse this
 knyghte was deedly wounded in that batayll whereof he
 dyed / but oz he dyed he byquethed his bloody sherte vnto
 this daniells despyrnyng her to kepe her promesse. Whan
 this ponge lady herde of his dethe she wepte sore and ma-
 de grete lamentacyon for his dethe. And in his sherte was
 wyten this verse. Thynke on hym and haue mynde / that
 to the was soo kynde. Anone whan she hadde receyued the
 sherte she hanged it vpon a perche in her chambze / and as
 oftentymes as she behelde it she wepte bytterly. It befelle
 not longe after that the states of her Emprre came to her
 and despyred and counseyllco her for to take an husbonde /
 But than she wente vnto her chambze & behelde the bloody
 sherte / than waxed she sorowfull and sayd oftentymes alas
 alas thou suffred deth for my loue and thou also recouerest
 agayne myne herptage / god forbede that euer I sholde ta-
 ke ony other man but þ / and thus she answered euery man
 that came to her and soo they wente awaye vnspecke and
 she ended her lyfe in pease and reste.

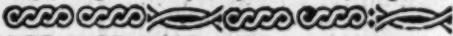
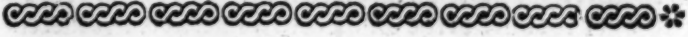
. Reade & Marke .

¶ Dere frendes this Emperour is the fader of heuen / and
 this doughter is the soule of man made atte the symplytu-
 de of god / to whome god gaue and byquethed the Emprre
 of paradys. But there came an erle / þ is to say þ deuyl & sy-
 red her to lyse whā she ete of þ appel & layd vnto her thus.
 In what hour ye ete of þ appel ye shal be lyke gods where for

byekynge goddes commaundement we were all exyled out
 of paradysse and chaced vnto the realme of this worlde here
 to lyue in grete wretchednes/ lyke as the psalme sayth. In
 sudore vultus tui &c. In the swete of thy bylage thou shalt
 ete thy brede. But that came a fayre yonge knyght & a stro-
 ge/ that is to saye our lord Ihesu cryst whiche had compass
 syon on mankynde and tooke our flesshe and our blode and
 gaue batayll to þ deuyll & ouercame hym/ and thus wanne
 he agayne our herytage. Therfore late vs do as this yon-
 ge lady dyde put we this bloody sherte/ that is to saye þ myn-
 de of the passyon of cryst in the perche of our herte & thynke
 ke we how oure lord Ihesu cryste shedde his blode for vs.
 And yf ony man/ that is to saye/ þ deuyll or ony other wold
 de styre vs to synne/ anone thynke we on þ passyon of cryst
 and saye we thus. I shall take none other but the whiche
 hast shedde thy blode for me And thus shall we wyne euer
 lastynge lyfe. Vnto the whiche god bynge vs all Amen.


Somtyme dwelled in Rome a myghty Emperoure
 named Appolloninus whiche ordeyned for lawe þ
 euery man vpon payne of deth sholde worshyp the daye of
 his natyuite. This Emperoure called vnto hym a clerke þ
 hyght Virgyll and sayd. My dere mayster there ben many
 heed synnes done contrary to the lawe/ therfore I praye þ
 that thou by thy conynge wolde make some crafte whers
 by I myght knowe who trespassed ayenst the lawe ppyuely
 or pertly. Than sayd Virgyll My reuernt lord your wyll
 shall be done. Anone this Virgyll throug his crafte made
 an ymage in þ myddes of the cyte of Rome whiche descuees
 red and tolde themperours messangers who trespassed as
 gaynst the lawe and who trespassed not. There was that ty-
 me dwellynge in þ cyte of Rome a smyth that hyght focus

Whiche for no thyng wolde woꝝchyppe the natyvyte of the
Emperour. It befelle vpon a nyght whyle the smyth laye
in his bedde / he thought vpon the ymage whiche had accu-
sed soo many men before / and dredde lest the ymage wolde
accuse hym / wherfore he arole and wente to the ymage and
sayd. I make a vowe to god yf euer thou accuse me I shall
bryke thyne heed & whan he had thus sayd he wente home
The Emperour on the morowe after folowynge sente his
messengers vnto the ymage as he was wonte before to kno-
we and to vnderstande who had trespassed a penynt the lawe
And to theym than sayd the ymage / lyfte vp your eyen and
beholde what is wyrtten in my forhede. And thā they looked
vp & sawe this poyse wyrtten. Temyte mutant hoies des-
minant. Tymys ben chaunged / and men ben woꝝse & woꝝ-
se. for who wyll saye the trouthe shall haue his heed broken
therfore go ye forth vnto your lord and tell hym all that ye
haue redde and seen. The messengers wente forth and told
de the Emperoure all that they had herde & seen Than sayd
the Emperour / arme your selfe and goo ye to the ymage / &
yf that ye fynde ony man that hath bostyd / and loke yf ony
man haue thretened the ymage / bynde hym hande and fore
and bryngge hym vnto me. Than wente the messenger for-
the vnto the ymage and sayd vnto the ymage. Telle vs the
trouthe yf ony man hath thretened the and we shall auen-
ge the anone. Than sayd the ymage. Take þe smyth focus
for he is that man that wyll not honoure the Natyvyte of
the Emperour. Anone the messengers ledde forth that smy-
the before the Emperoure / and anone examyned hym why he
kepte not the daye of the Emperours natyvyte in reueren-
ce and honour accoꝝdynge vnto the lawe. Than answered
the smyth and sayd. Reuerent lord I beseeche you that ye
wolde here myne excuse / and yf I answered not resonably


to all maner of poyntes that ye wyll aske me I wyl put me
onely in youre grace. Than sayd the Emperour. I shal he-
re the and that that is ryghtfull I shall doo. Than sayd þ
smyth. It behoueth me to haue. vii. d. euery daye in the wor-
ke and that I can not gete without grete labour / & ther-
fore I may in no maner wyse kepe that daye holy daye mo-
re than other dayes. Than sayd the Emperoure / why be-
houeth it the to haue this. vii. d. Than sayd the smyth / I
am beholde to paye dayly. ii. d. and. iij. d. I lene and. ii. d. I le-
se and. ii. d. I expende. Than sayd the Emperoure / telle
me moze expressely of these. viii. d. Than sayd he I am bounde
euery daye too paye. ii. d. to my fader / for whan I was
yonge my fader spent on me. ii. d. dayly / and therfore I am
beholde to helpe hym and to paye hym agayne his. ii. d. for
his sustentacyon. Also. ii. d. I lese on my wyfe. Than sayd
themperour / why lesest þ that. ii. d. on thy wyfe. Than sayd
he where se ye euer woman but she had one of these poyntes
outther she is wyllfull or contrarie to her husbonde or of
hote complexyon and therfore that I gyue her I lese. Also
ii. d. I lene to my sone wherwith he is sustented that whan
I come to age & pouerte that he may paye me agayne. ii. d.
lyke as I doo to my fader Also I spende. ii. d. on my selfe in
mete and drynke & that is lytell ynough. Than sayd the m-
peroure thou hast answered well and wysely. Not longe af-
ter that it fell that theemperoure dyed and this smyth for-
was cholen to be Emperour bycause he spented this. viii. d.
soo wysely and so proffytably / and thus he ended his lyfe in
pease and in reste.  

Dere frendes this Emperoure is oure blyssed lorde Jhesu
Christ whiche ordeyned by his holy lawe that euery man

sholde worshyppe the sondaye. This Wyrgyll whiche ma-
de this ymage is the holy goost whiche is sette vp amonge
vs a precher to teche vertues and to reпреue vices and that
he sholde not spare the pooze ne the ryche. But now yf a pre-
cher wolde saye trowth agaynst ony man anone he shall be
menaced and thretened of the enemyes of cryste / that is to
saye by euill men whiche that loued neyther god ne man /
wherfore þ precher may saye now adayes that people whis-
che was wyten in þ forhede of þ ymage. Tymes bencha-
ged frome good to euyl / and men be dayly woꝛse and woꝛse.
foꝛ who soo wolde saye the trowth now a dayes shall haue
his heed broken. Therfore it is nede they be armed / that is
to saye that euery precher be armed with good dedes in ex-
sample of otheꝛ / and than it nedeth not to drede in so moche
that they haue god and trowth to stande by theym / accoꝛ-
dyng to the appostles saynge thus. Si deus nobiscu quis
contra nos. Yf god be with vs who may be agaynst vs. By
this smyth focus is vnderstande euery good crysten man
whiche dayly sholde werke merytoꝛy dedes / and than he
ought to be presented before the heuenly Emperour. This
focus payed .ii. d. to his fader / and so we shall paye to oure
fader of heuen .ii. d. that is to saye honoure & loue. foꝛ whan
we were the chylderin of wretchednesse and but in boundas-
ge almyghty god sente doune to þ erthe his sone to redeme
vs Accoꝛdyng to saynt Johan þ Euangelyst saynge thus
Deus dilexit mundum vt filium suum vnigenitum daret
pro mundo. God loueth the woꝛlde soo well that he wolde
gyue his oonely sone foꝛ the saluacyon of the woꝛlde. Also
this focus lente .ii. d. to his sone / that is to saye euery crys-
ten man ought to lene / to the sone of god oure blyssed loꝛd
de Ihesu Cryste good wyll and merytoꝛy dedes in oure lyf-
fe that he may paye vs agayne atte the daye of dome whan

this gretely reioyced and sayd that the councyll was ryght good / wherfore they cast lottes amonge theym and the lotte felle on hym that gaue the councyll / & than his folowes forth with put out his eyen. And whan he was blynde he wente forth to the emperours palays and axed of the steward an hondred. .i. accordynge to the emperours lawe. Dere frendes sayd þe steward thou myghtest se with bothe thyne yesterdaye / and thou also vnderstandest þe lawe amys / for the lawe is made for men that are blynde through infirmytees or by the wyll of god and yesterdaye thou haddest thy syght in the tauerne / but wyllfully thou hast lost thyne eyen therfore go thou to the tauerne agayne to thy folowes and make thy pease and guyte thy selfe for here getest thou not a ferthyng. Than wente this wretched man forth & tolde his felowes of the stewardes answere / and with that came in the tauerner and dyspoyled theym of all theyr clothes and bete theym and thus droue them with shame out of the cyte and soo were they there neuer seen after. 

There frendes this Emperoure is oure lord Ihesu whiche ordeyned for lawe that euery blynde man shoulde haue an hondred. .i. of his tresoure. This blynde man betokeneth euery synner whiche synned through infirmytees of entylsinge of the deuyl the worlde & the fleshe whiche shall receyue an hondred. .i. yf he be Inwardely repentaunt of his synnes / that is to saye he shall haue an hondred tymes moze Joye accordynge to the scrpyture saynge thus. Centuplū accipietis & vitam eternam possidebitis. Ye shall receyue an hondred tymes moze Joye yf ye be repentaunt and forgoe frome synne / & also ye shall haue euerlastynge lyfe. These men that came to the tauerne and drynkyn the wyne be synners whiche oftentimes comen vnto the tauerne of our

aduerlarpe the deuyl and dzyngen / that is for to saye / they
do consume and there wast a waye all goostly vertues whi-
che they recepued whan they toke crystendome at the foun-
te stone / wherfore the deuyl our enemye dyspoyleth theym
and maketh theym to lese all theyr good dedes that euer
they wrought before they casted lottes / that is to saye they
caste amonge theym the custome of synne / and this lotte of
synne falleth on them that is woorthypful and without mer-
cy and suche a man wylfully becometh blynde / & is to saye
he becometh wylfully a foule synner lyke Judas that be-
trayed oure loyde withoute any subgeccyon or entysynge / &
therfore suche men synne moze greuously whan they come
before the steward / that is to saye before the prelates of þ
chirche they maye not lyghtly opteyne the Joye of heuen /
for why / they be not in the ryght waye to leue theyr synne.
Therfore studie we with all our dyligence to plesse god &
we maye opteyne euerlastynge rewarde. Unto the whiche
brynge vs our loyde Ihesus Amen. 

In Rome dwelled somtyme a myghty Emperour
named Pylomi^{us} whiche had no chyldre but a dou-
ghter a fayre mayden and a gracyous in the syght
of every man and was named Aglaes. There was
also in the emperours palays a gentyll knyght that
loued this lady aboue all thyng in the worlde. It befelle
after vpon a dape that this knyght talked with this lady &
vttred in secrete wyse his desyre to her Than sayd she curs-
tously / syth ye haue vttred to me the pceptes of your hers-
te I shall in lyke wyse for youre loue vtter to you the secre-
tes of my herte / and truly I saye that aboue all other I lo-
ue you best Than sayd the knyght I purpose to vspyte the
holy londe / & therfore gyue me your trouthe & this. vi. pete

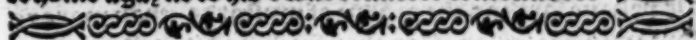
ye shall take none other man but onely for my loue that ye
shall so longe abyde me / & yf I come not agayn to this day.
vii. yere take than what man that ye lyst best. And in lyke
wyle I shall promysse you þ within this. vii. yere I shall
be no wyfe. Than sayd she this couenaunt pleaseþ me wel
Whan this was sayd eueryche of them bytrowthed other / &
than the knyght tooke his leue of this lady & wente forth to
the holy londe. And after that thempetour treated with
the kynge of Hungry of maryage for his doughter. Than
came þ kynge of Hungry to thempetours palays to se that
yonge damoyzell / and whan he sawe her maruaylously he
lyked her of her fayrnes and goodnes soo that the Empe-
tour & the kynge were accorded in all thynges touchyng þ
maryage vpon the condycyon that þ damoyzell wolde cons-
ent. Than called thempetour the yonge lady to hym and
sayd. O my swete doughter I haue prouyded for the that
a kynge shall be thy husbonde yf þ lyst to thyn assent / ther-
fore telle me what answer thou wylte gyue to this. Than
sayd she to her fader it pleaseþ me well / but of one thyng
dere fader I you beseeche yf it myght please you to graunte
me for the loue of god. I haue suowed my chastyte only to
god for this. vii. yere / therefore dere fader I beseeche you for
all the loue þ is bytwene your gracious faderhode and me
that ye name no man to be myn husbonde tyl this leuen yere
be ended / and than I shall be redy in all thynges to ful-
fyll your wyll. Than sayd thempetoure. Soth it is so that þ
wylte none husbonde haue this. vii. yere I wyll not breke
thy bowe / but whan the. vii. yere ben passed thou shalt haue
þ kynge of Hungry vnto thyne husbonde. And than themp-
etoure sente forth his letters vnto the kynge of Hungry
prayng hym yf it myght please hym to abyde. vii. yere for
loue of his doughter / and than shoulde he speke of his en-

tente without fayle. Herof the kynge was pleased and grai-
ted to abyde. And whā this. vii. yere were ended saue a day
the ponge lady stode in her chamber wyndowe and wepte
soze saynge thus. Mas alas to mozoſwe my loue prompled
to be with me agayne fro the holy londe / and also the kyn-
ge of Hungry wyl be here to mozoſwe for to wedde me accor-
dyng to my faders promple / and yf my loue come not atte
a certayne houre than am I vtterly dysceyued of the inwar-
de loue of hym. Whan the daye came ꝑ kynge arayed hym
towarde the Emperour with a grete company to wedde
his doughter and was ryally balene and arayed in purple
And whyle ꝑ kynge was rydyng bpon his waye there cas-
me a knyght sodenly rydyng by hym / to whome the sayd
thus. Were frende whens art thou and whens cometh thou
The knyght answered and sayd I'am of thenipyre of Ros-
me and now am come late fro the holy londe and am redy
to do you seruyce suche as I can. And as they rode talkyn-
ge on the waye it began to rayne so fast that all the kynges
araye was almoost loste. Than sayd the knyght / my lord
quod he yehaue done folysshly for as moche ꝑ ye broughte
not with you your house. Than sayd the kynge / how spe-
keth thou so myn house is large and brode and made of ston-
nes and moztter how sholde I than bere with me my house
thou spekest to me lyke a fole. Whan this was sayd they ro-
de ferther tyl they came to a grete water and a depe / ꝑ kyn-
ge smote his horſe with his spors and lepte in to the water
too that he was almoost drowned. Whan the knyght sawe
this and was ouer on that other syde of the water without
peryll / he sayd to the kynge / ye were in peryll and therfore
ye dyde folysshely bycauſe ꝑ ye brought not with you your
bydge. Than sayd the kynge / thou spekest meruaylously
my bydge is made of lyme & stone & conteyneth in quanty

te more than halfe a myle how sholde I than bere with me
my byrdege / therfore þ þ sepkest folysshly. Wel sayd þ knyght
my folysshenesse may tozue þ to wylsdoine. Whan þ kyng
had ryden a lytell ferther he axed of the knyght what tyme
of the daye it was. Than sayd the knyght yf ony man has
luste to ete it is tyme of the daye to ete and therfore my res
uerent lorde I praye you to take a soppe with me for that
is no dysworshyp to yon but grete honoure to me before þ
states of this Empyre. Than sayd the kyng I wyll gladly
ete with the / they late bothe doune in a byne gardeyne and
all that were with the kyng and with the knyght dyned.
And whan the dynet was ended and the kyng had wal
shen the knyght sayd to the kyng. My lorde quod he ye has
ue done folysshely for that ye ledde not with you your fader
and your moder. Than sayd the kyng what sayst thou my
fader is deed and my moder is olde and may not trauayle
how sholde I than bynge them with me / therfore to the I
saye the trowth a folyssher man than thou art sawe I neuer
Than sayd the knyght euery werkes is prayled at the ende
Whan the kyng had ryden a lytell ferther and was nyhan
de theniperours palays the knyght axed leue to goo frome
hym for this cause he knewe a nerer waye to the palays to þ
ponge lady that he myght come fyrste and lede her with hy
Than sayd the kyng I praye the syr tell me by what place
purposest thou to ryde. Than sayd þ knyght I shall tell you
trowth / this daye. Wyl. yere I lefte a nette in a place / and now
I purpose to byspte it and drawe it to me / and yf it be bys
ken I wyll leue it / and yf it be hole than wyl I take it to me
and kepe it as a precpous Jewel / & whan he had sayd what
hym lyst he toke his leue of the kyng and rode forth / and
the kyng kepte the kynges hye waye Whan theemperoure
herde of the kynges comynge he wente ayenst hym with a

grete company and woꝛshypfully receyued hym & lete doo
of his wete clothes and arayed hym agayne with netwe clo-
thes And whan the Emperour and the kyng were sette to
mete the Emperour dyde hym all the chere and solace that
he coude. And whan they had dyned þe Emperour asyd tye
dynge of þe kyng. My lord sayd he I shall tell you what
I herde this daye by the waye. There came a knyght to me
& reuerently salued me/ and anone after þe there came a gres-
te rayne and confounded gretely my clothyng/ and anone
the knyght sayd/ syr thou hast done folysshely for soo moche
thou brought not with the thyne house. Than sayd the empe-
rour what clothyng had that knyght on hym a cloke quod
the kyng. Than sayd the emperour/ forsoth that was a wy-
se man/ for the house wherof he spake was a cloke and ther-
fore he sayd to you that ye dyde folysshely by cause ye came
without your cloke/ for yf ye had brought with you a cloke
than had your clothes ben defoyled with the rayne. Than
sayd the kyng whan we had ryden a lytel ferther we came
vnto a depe water. I smote my hors with the spors and al-
moost I was drowned/ and he rode on the other syde of the
water and founde no peryll/ and than sayd he to me/ ye ha-
ue done folysshly for soo moche that ye ledde not with you
your bydge. Forsoth sayd the Emperour he sayd trouth/
for he called the bydge your squire whiche sholde haue
ryden befoze and assayed the depnesse of the water. Than
sayd the kyng we rode ferther moze and atte the laste he
prayed me to dyne with hym / and whan we had dyned he
sayd I dyde vnwisely for I ledde not with me my fader &
my moder Sothly sayd the emperour he was a wyse man &
sayd trouth/ for he called your fader and your moder byde
and wyne and other bytayles. Than sayd þe kyng we ros-
de ferthermoze / and anone after he asked me leue to go fro

me / and I asked dyligently whether he wente. And he answered agayne and sayd vnder this fourme. This daye. vii. yere sayd he lefte I a precous nette in a preuy place / and nowe I wyl ryde and bylyte it / & yf it be broken oꝝ to toꝝ ne than wyl I leue it / and yf it be hole as I lefte it than shal it be to me tyght precous & I shal bere it with me. Whan the Emperour herde this he cryed with a lowde voyce and sayd. O ye my knyghtes and my seruantes goo ye lyght / ly vnto my daughters chamber for sothely that is the nette where of the knyght spake. And anone his knyghtes and his seruantes wente vnto his daughters chamber & founde her not / the forsayd knyght had take her with hym. And thus the kynge was dysceyued of the damoyzell & he wente home agayne to his owne countree confounded.



¶ Here frendes this Emperoure is oure blyssed lorde Ihesus Cryste. And this sayre daughter is cuerlastyng lyfe the whiche that the emperoure hadde ordeyned for kynges knyghtes and for men. The knyght that loued this ponge lady is euery good crysten soule whiche holdeth hym selfe not worthy to come in þe syght of god vnto suche Joye. As the appostle sayth. Non est condigne passionis huius temporis ad futuram gloriam. The be not soo worthy of sufferynge to come vnto þe gloze that is to come. This knyght wente seuen yere on pylgrymage / lyke as a good crysten man all the dayes of his lyfe sholde labour in fulfyllynge the seuen werkes of mercy. By this kynge that cometh w/oute cloke in the rayne is to vnderstande the myghty men of this worlde / as Justyces Mayres & balpes whiche had no clokes to couer al their other clothes by this cloke is vndersta

de charyte / þ which as the appostle sayth. *Caritas cooperit multitudinem peccatorum*. Charyte couerth all our synnes. But many men haue not this cloke / wherfore they be wete in þ rayne of pryde auarpyce / and lechery. This kynge was also almoost drowned for by cause he lacked his bypde / þ is to saye parfyte sayth. for we see dayly that there may no man passe ouer a grete water brode and horryble depe without a bypde or somme other thyng that is able for to bere hym. Ryght so without sayth it is Impossyble for to please god / and thus may no man be saued without sayth whan they sette theyr lyfe in worldely Joye or worldely helpe more than in the helpe of almyghty god which is myghty for to do all thynges / wherfore he sayth hym selfe thus. *Saluator si habueritis fidem sicut granū sinapis poteritis et cetera*. If ye haue sayth as the grayne of mustarde / than maye ye saye vnto the hylles. *Goo thou forth and it shall goo*. But many of vs now a dayes hath to ouer feble a sayth & therfore they shall sodanly falle in the claye of desperacyon / and by deedly synne often tymes they offende god. Also this kyng had not brought with hym his fader and his moder. By the fader which is cause of gouernacyon is vnderstande humylyte without whome there is noo vertue in no man. And therto accordeyth saynt Gregory saynge thus *Si quis ceteris virtutes sine humilitate congregat et cetera*. He that gadereth al other vertues without humylyte is lyke a man that casteth duste in the wynde. His moder betokeneth hope therfore he that wyll opteyne euerlastyng lyfe hym behoueth to haue the cloke of charyte / bypde of sayth a fader of mekenesse / and a moder of hope / as the appostle sayth. *Spe salui facti sumus*. Also this knyght wente the straye parthe waye / and the kynge the brode waye / for he that wyll be saued behoueth to goo a straye waye / þ is to saye / the waye


of fastynge / almes dedes / chastyte / and penauince / of þe noble
 che waye speketh the apostle . *¶* *Stricta est via que ducit
 ad vitam eternam.* The way is strayte that ledeþ to euer
 lastynge lyfe. But many men gone that other waye whiche
 ledeþ to helle / that is to saie by the waye of flesshely luste
 and suche men gone oute of the waye of euerlastynge lyfe
 but suche men be deceyued thurgh þe waye. Therfoze study
 we to walke that waye wherby we may opteyne euerlastyn
 ge lyfe. Amen. *~~~~~*



Sometime dwelled in Rome a myghty stronge &
 a bataylous Emperoure named Agias whiche
 had with hym a knyght whome men called Ger
 arde whiche was a doughty warryour neuer the
 lesse he was as meke as a lambe in the Empei

cours hall but in the felde he was lyke a lyon. This Emperour had a fayre doughter whome the stronge and myghty erle of palastir rauysshed dysfloured neuerthesse it dyspleased moze theemperour the dysfolyng of his doughter than the rauysshynge / wherfoze he called vnto hym his counsell and sayd dere frendes it is not vnknewen to you the despyte & byolence done vnto me in desflourynge of my doughter and therfoze I aurpose to gyue batayle to the erle / wherfoze I praye you to be redy at a daye sette to procede with me to batayle. And they sayd lozde we redy to lyue and dye with you in batayle. Whan the daye of batayll came they mette on bothe sydes & a cruell harde batayle was gyuen on bothe sydes / & all that were of theemperours partye were slayne. And as theemperour sholde haue ben byheded the knyght Gerarde put hym selfe amonge his enemyes befoze theemperour and fought manfully and so theemperour escaped and the knyght abode and slewe the erle / neuerthesse this knyght had dyuerse woundes. This notwithstandinge he abode & fought styll tyll the blode ranne to his helys. And whā his enemyes sawe that the Erle was slayne they fledde / and the knyght with his people folowed on the chace tyll he came to the place where theemperours doughter was and ledde her with hy and thus with tryumphe & byctory he retoined agayne to the emperour. for y^e whiche byctory and getyng agayn of theemperours doughter he was gretely praysed of all people. Not longe after it befell that this knyght had to do in theemperours courte wherfoze the knyght came vnto theemperour and prayed hym mekely to be fauourable in his cause / and fethermoze he prayed hym to do that reason asked. Whan the emperour had heard hym he called to hym a Justyce and sayd goo thou and do Justyce to this knyght and that that y^e lawe wyl. And

When the knyght herde this he cryed with a loud voice.
 Alas alas who herde euer suche a thyng of an Emperour/
 thou were sayd he in batayle where thyn heed shoulde haue
 be smyten of / and I in myn owne person and none other
 men put my selfe in Jeopardy for the and saued the / & now
 thou hast assygned an other man to be Iuge in my cause/
 alas that euer thou were bozne . And with that worde the
 knyght dyde of all his clothes & shewed the woundes that
 he had receyued in the batayle vnto all the men that wher
 there presente and sayd. Loo what I haue suffred for þ and
 I put none other man in my stede / and now thou assygnest
 an other man in my cause. Forsothe I saye to the that I ne-
 uer serued suche a lord before . When the Emperour herde
 this beyng almost confounded in hym selfe sayd thus. O
 dere frende all that thou sayst is trouth / thou saudest me
 frome deth / thou wonnest my doughter agayne and for my
 sake thou hast suffred many woundes. forsothe it is ryght
 that I come doune and make an ende of thy cause suche as
 may be honour and Joye to the. And than the Emperour las-
 boured besely in his mater and made therof an ende accor-
 dyng to the knyghtes entente / wherfore all men gretely
 commended the Emperour.



¶ Dere frendes this Emperour may be called euery crys-
 ten man or elles all mankynde whiche had a fayre dought-
 ter / that is to saye the soule made at the symplytude of god
 This erle betokeneth the deuyll whiche rauyned and des-
 fouled by synne the soule of man thurgh the etyng of the tree
 knowynge good and euyl / wherfore all mankynde was
 in seruage tyll a stronge and valyaunt knyght came & put
 hym selfe on the crosse byt wene the deuyll and mankynde.

For yf that had not ben we had all be dampned euerlastyn-
 gely and this knyght brought agayne the soule of man vn-
 to the churche/ wherfore he suffured many grete wounde in
 his body. And now this knyght/ this is for to say our lord
 Ihesu cryste hath a mater for to do amonge vs/ that is to
 for save/ for to fynde in vs perfyte lyfe/ wherfore he calleth
 on vs dayly & we sholde be redy at all tymes/ saynge thus
 in þe Apocalyps tercio. Ecce sto ad hostium et pulso/ si quis
 michi aperuerit introibo et cenabo. That is to save. Loo I
 stande and knocke at the doze/ yf there ony man wyll open
 to me I shall come in and soupe with hym. But many men
 doth as this Emperour dyde the whiche gaue the knyght
 an other Juge than hym selfe. But now a dayes there ben
 some men that wyll do no penaunce for the loue of hys whi-
 che assygned no man but hym selfe for to fyght for vs. And
 therfore apenst vnkynde men it shall be sayd thus. Loo he
 hangeth on the crosse dyspoyled of all his clothyng/ & she-
 weth vnto vs all his woundes that he suffred for vs. Be we
 therfore kynde that we may suffre for his loue some penan-
 ce and that at the daye of dome we may save thus. Haue we
 not done penaunce in oure lyfe. For he that suffreth payne
 for the loue of god shall receyue an hondred tymes moze re-
 warde and also he shall opteyne euerlastynge lyfe vnto the
 whiche byynge you and me and all mankynde. Amen ::

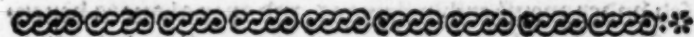
[B]

Somtyme there dwelled in Rome a wytty Em-
 perour named Pompey whiche had a fayre dou-
 ghter whome men called Aglaes. This dought-
 ter had many vertues aboue al other wymen of
 that Emppre. fyrste she was fayre and gracy-
 ous in the syghte of euer man. She was also swyfte in ren-
 nyng & no man myght ouertake her by grete space. Whan


the Emperour vnderstode these two vertues in his daughter he was ryght Joyfull/wherefore he made proclame thosroughe all his Emppre that what man pooze oꝝ ryche wold be renne with his daughter sholde haue her to wyfe wgrete rycheſſe yf he myght ouer renne her and come rather to the marke thā she/ and yf she ouer renne hym and come rather to þ marke than he his heed sholde be smyten of. Whā the states of þ Emppre bothe dukes exles barons & knygh-tes herde this crye they offred them selfe one after another to renne with her/ but euier this yoge lady ouer ranne them all/wherefore they losse theyr hedes accoꝝdynge to the lawe. That tyme there was a pooze man dwellynge in Rome whiche thoughte within hym selfe I am a pooze man and come of pooze kynrede there is made a comen crye þ what man so euier myght ouer renne the Emperours daughter by ony wyfe sholde be promoted vnto grete honour and rycheſſe/therfore yf I myght overcome her by ony maner waye I sholde not oonly be promoted to honoure but al my kynne. This pooze man prouped hym selfe for thze Jewels wherby that he myght wyne her. fyrste he made a garlande of reed roſes and of whyte. The seconde he made a fapre gyrdell of sylke craftely wrought. The thyrde he made a purse of sylke sette full of pꝛecyous stones / and within the purse was a balle of thre colours/ and vpon this purse was wyrtē this porſe/who playeth with me shall neuer be wery of my playe. Than put he these thze thynges in his bolome & wente forth to the palays gate cryenge/ and saynge/ come forth fapre lady come forth for I am redy to renne with the and fulfill the lawe in all thynges. Whan the Emperoure herde this and his voyce he commaunded his daughter to renne with hym. This yonge lady wente in to her chamber wyndowe / and whan she sawe hym she dyspylled hym and

sayd. I haue ouercomen sayd she many worthy knyghtes
and now must I renne with a churle/ neuerthelesse I shall
fufyll my faders commaundement. Anone the damoyzell
arayed her for to renne with hym. And at y last they ranne
togyder/ and within shorte space the damoyzell wente ferre
afoze hym. Whan this Jougeler sawe this/ he threwe forth
the gartande of floures befoze her. And whan the myaden
behelde and sawe that she stouped doune and toke it bp &
sette it vpon her heed and that whyle the Jougeler wente as
foze her. And whā this yonge damoyzell sawe this she weps
tefoze and for sorowe she threwe the garlande in a dytche
and ranne after hym dylgentely and at the laste ouertoke
hym and lyfte bp her ryght hande and gaue hym a buffet
saynge to hy thus abyde thou wretche it belemeth not thy
faders sone for to haue me to thy wyfe/ and this yonge lady
wente befoze hym a grete space. And whan the Jougelour
sawe this he toke out the gyrdell of his besome and threwe
it befoze her. And whan that she sawe y lyghtely she stous
ped doune and tooke it bp and anone gyrtte her therwith/ &
than the Jougeloure wente agayne befoze her. And than
whan she sawe that she made grete lamentacyon and toke
the gyrdell with her teeth and all to tare it in to thre peces
and than threwe it frome her/ and than she ranne fast after
hym and atte the laste she ouertoke hym/ and than she toke
bp her hande and gaue hym a grete blowe saynge vnto hy
these wordes. O wretche sayd she wenest thou for to ouer
come me/ and with that she ranne befoze hym a grete spa
ce/ but than y Jougelour went agayne afoze her. And whā
she sawe that she made grete lamentacyon. The Jougelour
was fly and subtyll and abode tyll that she was almost
atte the marke and than he threwe forthe befoze her a purse
And whan she sawe this purse anone she stouped doune &

tooke it by / and anone she opened it and founde the halle
and redde the poyle who soo playeth with me of my playe he
shall not be fulfilled. And than began she to playe / and so
longe she contynued in playnge cyll that the Jongeloure
was afoze her at the marke / and thus he wanne the Empe
rours doughter.






¶ Dere frendes this Emperour is oure blyssed lozde Ihes
su Crysste / and his sayre doughter is mannes soule whiche
was made cleue with the water of the holy fonte and was
also ful lyght to仁ne / that is to saye / in vertue whyle that
she is in clemmes soo that no deedly synne myght ouercome
her. This Jongeler that is come of so wyly blode is þe deuyl
the whiche studyeth daye and nyght to dysceyue Innocens
tes / he prouydeth hym of thre thynges / fyrste of the garlan
de whiche betokeneth pryde by this reason. For why a gar
lande of floures it not sette vpon the arme nor vpon þe fote /
but vpon the heed that it may be seen. Ryght so pryde wol
de be seen agaynst proude men speketh þe holy man saynt
Austyn saynge thus. *Quercus superba videris sed diabo
li dei non dubitatis.* That is to saye / what proude man that
thou mayst see doubtte ye not to calle hym the sone of the de
uyl / doo þe therfoze as the mayden dyde by wepe thy synne
and thraue of the garlande of pryde and caste it in the dys
che of contreyon / and so shalte thou gyue the deuyl a gre
te buffet and ouercome hym But whan this Jongeloure
that is to saye oure gossely enemye the deuyl seeth and per
ceyueth in hym selfe ouercomen in one synne / than he res
toyneþ and tempted a man in another synne and casseth by

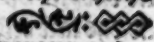
foze man þ̄ gyrdell of lecherye. But alas there be full many
gyrded with the gyrdell of lecherye. Of the whiche gyrdell
speketh saynt Gregory saynge thus. Gyrd we our buttocks
hes with the gyrdell of chastyte. For who someuer is gyrted
with this gyrdell shall lese the course of lyfe. Than casteth
the Jongeler forth/that is for to save the deuyll/ the purse
with the balle. The purse that is open aboue and closed vnder
betokeneth þ̄ herte whiche that euermore sholde be closed
vnder ayenst erthly thynges/ and open aboue to heuenu
ly Joye/ and the two strynges that openeth and shytteth
the purse betokeneth the loue of god & of oure neyghbours
The balle whiche is rounde and meuable to euery parte of
his dyffERENCE betokeneth couetyse whiche moueth euer bo
the in yonge and in olde / and therfore the poyle was good
and true that was wyrtten on the purse/ who so playeth w
me/ that is to save with couetyse/ they shall neuer be fulfyl
led. Therfore sayeth Seneca. *Cū omnia peccata senescunt
sola cupiditas iuuenescit.* Whan that all synnes wahren olde
than couetyse all only wareth yonge. Therfore late vs take
hede that we playe not with this balle of couetyse/ & than
without doubte we shall opteyne and wyne þ̄ game with
the tenes balle in the blysse of heuen that neuer shall haue
ende. Vnto the whiche blysse byng we be that shedde his
blode for vs vpon the rode tree. Amen. 




Sometime in rome dwelled a myghty emperour
and a wyse named Theodose whiche aboue all
thynges loued best melody of harpe and huntyns
ge. It befelle after vpon vpon a daye whyle this
Emperour hunted in a foze he herde so swete
a melody of harpes that thughe the swetnes therof he was
almost rauysshed frome hym selfe / wherfore he sought as

about the forest to fynde that melodye / and at the laste he as-
 pyed in the ende of the forest a pooze man syttinge besyde a
 water playnge on an harpe so swetely that thempetour be-
 fore that daye herde neuer so swete a melodye. Than sayd þ
 Emperour good frende cometh this melodye of thyn harpe
 or none. The pooze man answered and sayd / my reuerent
 lord I shall tell you the trouthe. Besyde this water my wy-
 fe and my chylde and I haue dwelled .xxx. yere & god hath
 gyuen me suche grace that whan so euer I touche myn har-
 pe I make soo swete melodye that the fyllhe of this water
 cometh out to my hande and so I take them wherewith my
 wyfe my chylde and I ben fedde dayly in grete plente. But
 alas and welawaye on the other syde of this water there co-
 meth a whysleler and whysleth soo swetelye that in ma-
 ny dayes my fyllhe forsaketh me and gooth to his whysles-
 syng / and therfore my reuerent lord I beseeche you of hel-
 pe agaynst his hyssyng and whyslesyng. Than sayd themp-
 erour / I shall gyue good helpe and counsell. I haue here in
 my purse a golden hoke whiche I shall gyue the / take thou
 it and bynde it faste atte the ende of a rodde and with that
 smyte thy harpe / and whan thou seest the fyllhe styte drawe
 them vp to the londe with that hoke and than his whysle-
 syng ne hyssyng shall not auayll. Whan þ pooze man her-
 de this he reioysed hym greteley and dyde all thyngge lyke as
 the Emperour had taught hym / and whan this pooze man
 began to touche his harpe the fyllhe meued / and than he to-
 ke them vp with his hoke and lyued therby longe tyme / &
 at the last ended graciously his lyfe.   

¶ This Emperour betokeneth Ihesu cryste whiche greteley
 delyteth for to hunte the soule of mankynde in the foreste
 þ is holy churche. He loueth also þ melodye of þ harpe / þ is to

saye / he loueth moche to teche the holy worde of theologie.
This pooze man that satte by the water syde betokeneth þ
prelates of the chirche / and the prechers of the worde of god
whiche ought to lytte besyde the worlde and not in þ worl
de / that is to saye he sholde not sette his delyte in worldely
thynges. This precher ought to haue þ harpe of holy scryp
ture wherwith he may prayse & honour god / & also ther
with drawe out of this worlde the synners. Therfore sayth
the psalmyst thus. Prayse ye god in tympanys and crowdes
and synge ye to hym on the harpe & the psalter of .x. stren
ges. But now a dayes the precher may saye alas / for whan
I preche & teche holy scripture / þ deuyll cometh & whys
leth so sweetely that the synners drawe to hym and wyl not
here the worde of god but they tourne them selfe onely to þ
delyte of synne. The deuyll dysceyueh also mankynde by
dyuetele wayes. fyrst in tyme of prechyng he maketh some
to slepe / and theym that he can not make slepe he causeth &
putteth in theym to clater and to talke / and theym that he
can not make to clater he maketh theym soo dulle that they
may not sauour ne vnderstonde what the precher sayth / &
theym that he can not begyle in these meanes he putteth in
theym besynnes and causeth theym to goo out of the chirche
Also so many wayes the deuyll hath to deceyue mankynde
and to lette the worde of god. Therfore euery prelate and
euery precher behoueth the golden hoke of goddes graces
gaynst this whyselinge by þ whiche grace they may drawe
synners out of this worlde by to heuen. Unto the whiche
brynge vs our lord Ihesus Cryste. Amen. 

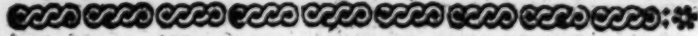
 Here dwelled in Rome a myghty Emperour and a
wyle man the whiche was named Polem^{us} whiche
had no chyldes aue a doughter whome he loued soo moche þ
dayly and nyghtly he ordeyned her for to be kepte with a

med knyghtes. And aboue these knyghtes he ordeyned a
mayster well taughte in euery comynge for to teche thepm
and for to enfourme them how they sholde do. He ordeyned
also a stywarde for to gyde his huiholde. And whan all this
was done as he laye in his bedde on a nyght he bethoughte
hys so that he wolde visyte the holy londe. And then whan
all thyng was redy for his Iourneye accorpyng vnto his
purpose / he called vnto hym his stewart / and sayd. Wre
frende I purpose to se the holy londe & therfore I leue my
doughter in thy kepyng and also I charge the that she fay
le no thyng / but þ she haue all maner of Ioye and gladnes
that perteyneth to a byrgyn. Secondly I leue in thy kep
ge fyue knyghtes that ben her keepars þ they lacke no thyng
that to them behoueth. Also I leue with the my grehous
de that thou nouryshe and fede hym as it perteyneth for
hym to be fedde / & yf thou fulfyll all this that I haue sayd
thou shalt at my comynge agayne receyue grete rewarde.
Than sayd the stywarde my lord quod he all that I may
I shall fulfyl your wyll. Whan this was sayd þ Emperour
toke forth his Iourneye towarde the holy londe / and the
stywarde a longe tyme kepte well and truly thempourys
ordynance / but at the laste it befell vpon a daye that this
stywarde had aspyed this ponge lady walkyng alone in an
orcheyarde with whose loue he was sodeynly taken / wher
fore anon maugrs her wyll he de floured her. And whan he
had synned with her he sayd and hated her more after that
than euer he loued her before and droue her out of þ palays
wherfore this damoyzell for grete pouerte and defaute wen
te fro doze to doze & begged her brede. But whan þ knygh
tes þ were her keepers herde of this they reprevd shamefulty
ly þ stewart of þ synful dede. Tha þ stewart wared wro
the and for grete hate þ he hadde in his herte he dyspoyled

the knyghtes of all theyr goodes and droue them frome the
palays / and whan they were thus robbed & exyled some for
defaute of godes be came theues and some manquellers / &
that though this Incōuenient they wrought grete harme
Soone after this there came tpynges & the Emperour was
arpyued in ferre londres compynge homelwarde. And whan h
steuarde herde this he was gretely troubled and meued in
hym selfe / and thus thynkyng in hym selfe he sayd thus.
This may not be but nedes I shal be acused for my trespas
that I haue done ayenst the Emperours commaundement.
He is my loyde & mercyable / therfore better it were & I goo
and mete mete with hym with all honoure / and humplyte
and accuse my selfe to hym and aske hym mercy than ony o
ther sholde go befoze to accuse me to my loyde of my tressō.
Than this stewart anone dyde of all his clothes saue his
bzeche and his sherte and toke thre ropes with hym in his
ryght honde and bare fote wente and mette the Emperour
But whan the Emperour had aspyed hym compynge a ferre
in suche a wyse he wondred gretely. And whan the stewart
de was come so nere that he myght speke to the Emperour he
felle doune on his knees and saluted hym reuerently. Than
sayd the Emperour / what is to the befallen & thou metest
me in luche araye for as moche as thou art my stewart &
sholdest haue mette me with a grete company of knyghtes
I my loyde quod he there is befall me an heuy case for the
whiche it behoueth me thus to mete your hyghnesse. Than
sayd the Emperour what case is that that & is befalls. My
reuerent loyde quod he it behoueth fyrst your hyghnesse to
aske of me why I bynge with me these thre ropes. Than
sayd the Emperour why berest thou these thre ropes in thy
honde in suche a wyse. Than answered this wofull stewart
de & sayd. This fyrst corde I bynge with me to bynde my

hondes and feet so harde tyll the blode brest out on euery syde
for that I haue well deserued. The seconde rope I byng
ge with me to drabe me by hors taylor vpon the pavement
tyll that my bones be bare without fleshe / for that shall
profyte me for the grete treason that I haue done agaynst
you. The thyerde rope that I haue brought is to hange me
with vpon an hyghe galous so longe that the byrdes lyght
on my heed and on my body and fede them selfe of my fleshe
and these thynges ben due to suche trespallers and brea-
kers of the lawe as I am / and therfore my reuerent lord
haue mercy on me / for I dare not knowlege my trespasse
tyll I be certayne of thy mercy and pyte. Than sayd the
perour I see in the grete mekenesse and contricion therfore
tell forth thy trespasse and sothly thou shalt fynde mercy &
grace. Alas alas than sayd he I haue defouled thy doughter
and put her out of thy palays / and now for grete defau-
te she beggeth her brede frome doze to doze. I haue also dys-
poiled thy knyghtes of all theyr goodes / and now some of
them for defaute of godes ben theues & some manquellers
And the mayster of the knyghtes I haue slayne. But I ha-
ue fedde thy grehounde with the beste as longe as I myght
and tyed hym with a chayne / but at the laste he brake his
chayne and wente his waye / so that now he renneth about
in the countrie. Whan the Emperour herde this he wared
soze astonyed and sayd. Hast thou thus defouled my dought-
er whome I loued so well / and also cpyled my knyghtes
and slayne theyr mayster / and the grehounde whiche I lo-
ued best of whome I gaue the charge is gone also / sothely
were it not that I hadde forgynen it the and that thou me-
kest thy selfe soo grete I holde putte the into the woodst
bylonest dethe that be coude be thought. Therfore go thou
anone and byngge agayne my doughter than thou mayst

wedde her / and yf that ony harme here after befall to her
 in thy defaute than shall I double thy payne. Also bypynge
 thou a gayne my knyghtes and restore vnto theym theyr
 goodes and sette theym in to theyr state and offyce þ they
 were in befoze. And seche me also my grehounde delygent
 ly tyll thou fynde hym / and than bynde hym fast soo that
 in you here after may be foude no defaute. And whan that
 þ steward herde this he bowed doune his heed and than
 ked the Emperour of his grete mercy. And than he wente
 forth and sought thoroughe out all the Empyre so longe tyll
 he had founden theemperours doughter / and the knyghtes
 and also the grehounde and brought theym agayne. And
 after that wedded the yonge lady with grete honoure and
 Joye / and also restored agayns the knyghtes goodes / and
 atte the laste he ended his lyfe in pease and in reste. Amen.


B. 




B. This Emperoure betokeneth oure lord Ihesu cryst. His
 doughter betokeneth the soule of man made at the symply
 tude of our lord god. And the. v. knyghtes betokeneth þ. v.
 wyttes armed with the vertue of baptyme to kepe þ soule.
 The mayster of þ knyghtes is reason whiche ought to go
 uerne the wyttes. The grehounde is þ flesshe of man. The
 steward betokeneth euery man to whome god hath gyuen
 lyfe and soule to kepe vnder payne of lesynge of euerclastyn
 ge lyfe. But a wretched man not remembrynge that is to co
 me ful often corrupted and defoyled his soule by synne and
 dyrted her frome the palays of heuen / and than gooth she
 fro doze to doze / that is to saye frome synne to synne. He dys
 poyled these fyue knyghtes of theyr goodes / that is to saye
 the fyue wyttes of theyr vertues takynge awaye the lawe
 full syght fro the eyen and exortyngetheym vnlawfully.


and also styrynge his eeres to here sclaſider and bachtyrynge and so forth of all other wyttes and thus some be made theues and some manquellers. The mayster of these fyue wyttes is slayne whan someuer man is ruled by wyll and not by reason. The grehounde / that is the fleshe wherin a man deylteth was fedde and bounde with þ̄ chayne of reason whiche he byeketh full often and renneth out and dooth moche harme. The comfge agayn of this Emperour from the holy londe betokeneth the comynge of our lord Ihesu cryste at the daye of dome to deme all mankynde. Therfore do we as þ̄ steward dyde accuse fyrst our self of our synne lest the deuyll and the worlde accuse vs and than it were to late to aſke mercy / therfore do we of our clothes by tyme / that is to save our synful lyfe / and take we thre ropes in our hondes. The fyrste rope that sholde bynde our hondes and feet betokeneth þ̄ rope of contrycyon whiche not onely ought to bynde our hondes and feet but also our other members bothe within and without soo harde that þ̄ blode brast out on euery syde / that is to save that the synne myght voyde. Hereto accordeth Ezechiel saynge thus. In quadrag hora egerit penitenciam peccator saluus erit. Whan someuer þ̄ synfull man dooth penafice he shal be saued. The seconde corde for to draue the trespasser is confessyon whiche sholde draue vs frome the begynnynge of oure lyfe vnto this daye by the penaunce of our mouth vnto the tyme that the fleshe be falle frome the bones / that is to save tyll the lust of the fleshe be tozned awaye by the stones of penaunce. For in lyke wyse as the stone by nature and by kynde is harde. And ryght soo penaunce oughte for to be harde. And the thyrde rope whiche sholde hange the fellowe is the rope of satysfaccyon of whiche hangynge speketh the appostle and sayth. Suspende elegit anima mea. My soule hath choſe

sen to be hanged. For lyke as a man is lyfte by froime the
 groude by hangyng. Wyght so a synner is lyft by fro synne
 towarde heuen vnto god by the hangyng of satysfaccyon
 vpon this galous we sholde hange tyll the byrdes of heuen
 came doune / that is to saye tyll the Appostles come doune
 for to fede vs with our good dedes. For there is more Joye
 of one synner doyng his penaunce afoze þ aungels of god
 in heuen. &c. Lyke as the stewart brought agayne them
 perours daughter. So it behoueth vs for to seche about by
 dyuerse werkes of mercy & fynde our soule whiche we losse
 and byyng her agayne to the chyrche and gouerne well our
 fyue wyttes / & fede our grehounde as we sholde & make
 our lyfe so clene and pure þ we falle not agayne in synne for
 dyede yf it fortune vs worse and that we haue no layser for
 to aske mercy agayne at our nede. And yf we fulfyl al this
 truly tyll our lyues ende without doubte we shall opteyne
 euerlastyng lyf. Vnto þ whiche our lord byþge vs al Amen.

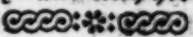
In Rome dwelled somtyme a myghty Emperour
 and a wyle named Edfenne the whiche ordeyned
 for lawe þ who someuer rauysshed a mayde sholde
 be at her wyll whether she wolde put hym to deeth
 or that she wolde haue hym to her husbände. It
 befelle after on a daye that a man rauysshed vpon a nyght
 two maydens / the fyrst damoyzell desyred that she sholde
 dye & the seconde desyred weddyng. The rauyssher was
 taken and ledde befoze the Jnge that sholde satysfye bothe
 these damoyells thughe his wysdome and ryghtfulnesse.
 The fyrst mayde euer desyred the dethe accorpyng to the
 lawe. And than sayd the seconde and I desyred hym for
 to be my husbände / for lyke wyle as thou haste the lawe for
 the / in lyke wyle I haue it for me. And neuer thelesse my

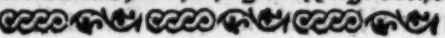
petpcion is moze and better than yours for it is moze chary
table / therfore me thynketh in my reason that the Justyce
sholde gyue sentence with me. Than þ Justyce vnderstands
dyngge the grete mercy of the seconde mayden gaue Iuge-
ment that he sholde wedde her and soo it was done. 


 This Emperour betokeneth our lord Ihesu cryste. The
raupfsher beketoneth euery synner whiche raupfshed gods
des mercy as often as he dysfouleth the commaundemen-
tes of god by synne / for þ deuyll may neuer ouercome man
but yf it be luffed by wyll. for saynt Austyn sayth. Non est
peccatum nisi sit voluntariu. It is no synne but yf it be volu-
tary. The synner raupfsheth the mercy of god as ofte as he
hath very contrycyon. The raupfsher also is called afore þ
Justyce whan the soule is departed frome þ body / & anone
the fyrste damoyzell þ is the deuyll layde ayenst the synner
that ought to dye euerlastyngely by the lawe of ryght wyf-
nesse. But that other mayden that is cryste layde for her þ
mercy of god ought to helpe by contrycyon and confessyon
whiche is the hyghe waye to euerlastyng lyfe. Unto þ who-
che god byngge bothe ye and me. Amen.  

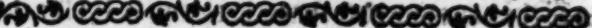
 Somtyme dwelled in Rome a myghty Empe-
rour and a ryche named Lypodyus whiche too-
ke to his wyfe a fayre birgyn and a gentyll and
was þ kynge of Assyryens doughter. This yong-
gelady conceyued and bare a chylde / and in the
byrth of her lone she dyed And anone after her dyscesse this
Emperour wedded an other wyfe & begate her with chyl-
de also. And anone after þ these chylde were bozne he
sente them bothe in to straunge londe for to be nourtysshed.
Than sayd the moder of the seconde chylde. My reuerente
lord. x. yere ben passed sythen I bare my chylde & yet sawe
I hym neuer but ones and that was the fyrste daye of his

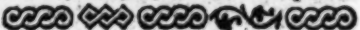
byrth/therfore I beseeche the my lord to sende for hym that
I may ones reioyse me of his syght. Than sayd the Empe-
perour. I haue quod he an other chylde by my fyrste wyfe
and yf I sende for thy sone than I must sende for bothe/ &
than anone he sente for theym. And whan they were comen
they were passynge fayre/ and well nourysshed well taught
and passynge lyke / in all maner thynges that vntes one
myght be knowen frome that other but yf it were onely of
the fader. Than sayd the moder of the seconde chylde. I my
lord telle me whiche of these is my sone / and he called hym
her sone that he begate on his fyrst wyfe. Whan thempress
se herde this she gaue all her cure to nouryshe and to teche
hym & despyed y other. Whan the emperour sawe this he
sayd to his wyfe sothely I haue dysceyued the for hym that
thou louest so moche and nouryshest is not thy sone but y
other is thy sone. Than sette she all her cure vpon the secons
de and forsoke the fyrste. Whan thempour sawe this he
sayd / truly I haue dysceyued the yet without doubte this
is not thy sone / but one of theym. it is thy sone. Than sayd
the moder. I my lord for his loue y dyde on y rode tell me
without cauclacyon whiche of them is my sone. The Empe-
rour answered and sayd certaynly I wyll not tell you tyl
they be come vnto manhode for this reason. fyrste I tolde
you that this was thy sone / & hym thou nouryshest as
thy sone & forsokest that other/ and whan I tolde you that
this was thy sone than thou despyfedest the fyrst and ches-
rystedest the seconde therfore I wyll that thou shalte ches-
ryshe and nouryshe them bothe tyl they come to that thou
mayst haue Joye of them. Whan thempress herde this she
nourysshed them bothe in lyke wyse. And whan they were
bothe come to age thempour made a grete souper/ and be-
fore his gestys he tolde his wyfe openly whiche of theym


was her chyld. Than reioysed she gretely / and with her
sone she ended her lyfe in pease and rest. 

This Emperour betokeneth those that be chosen to euer
lastyng lyfe / and þe ben not chosen. The moder of them is þe
chirche that noursytheth theym bothe. Therfore our lord
wyl not that the church sholde knowe whiche be chosen / &
whiche be not chosen : for yf she knewe that thā wolde she
loue that one and hate that other : and so sholde charyte be
ouerthrowen amonge vs and sholde lyue in dyscorde and
stryfe / but trouth at the daye of dome shall telle vs whiche
of them shall be saued / and whiche shal be dempned. Ther
fore praye we in this worlde that we may come to the euer
lastyng feast in heuen. Unto the whiche god byrnye bothe
you and me Amen. 

 Somtyme dwelled in Rome a myghty Emper
our named Belennus whiche had thre sones
whome he loued moche. It befelle vpon a daye
whan this Emperour laye vpon his bedde / he
bethought hym to whiche of his sones he myght
gyue his realme after he dyscelle. Than called he to hym his
thre sones & sayd / whiche of you thre þe is slowest shall haue
my realme after my dyscelle. The fyrst sone answered and
sayd / thy realme by reason shal be myn / for I am so slowe þe
yf my fote were in the fyre I had leuer þe it sholde be bzente
than take it out. Than sayd þe seconde I am quod he moze
apte to the kynge than thou / for though there were a rope
aboue my necke wherwith I sholde be hanged / and yf I
had a sharpe swerde in myn honde for grete slowth that I
haue I wolde not put forth myn hand to cutte the rope in
sauynge of my lyfe. And whan these two bzethern hadde

sayd the thyrd sayd for hy thus I ought to be kyng quod
 he before you bothe for I passe you in slowth and that wyl
 I preue thus I lye vpryght in my bedde & there droppeth
 water vpon bothe myn eyen and for the grete slowth that
 I haue I meue not my heed neyther vnto the ryght syde
 of the bedde neyther to the wryonge syde for sauynge of my
 selfe whan the Emperour herde this than he byquethed the
 realme vnto the yongest sone as to the slowest of the bre
 thern. 

This Emperour betokeneth the deuyl whiche is lord &
 fader ouer the chyrche of pryde. By the fyrste sone is vnder
 stande a man that cometh in euyl felawshyp by whome he
 falleth in mysgouernaunce and had leuente be brente in
 fyre of synne than departe frome theym. The seconde sone
 betokeneth hym that knoweth hym selfe boude with
 a bande of synne wherewith he is to be hanged on the galous
 of helle and is so slowthfull that he wyl not cutte them awaye
 with the laufull swerde of confessyon. By the thyrd sone is
 vnderstande a man that hereth a techynge of Joyes of pa
 radysse and of the paynes of helle and wyl not meue hym
 selfe to the ryght syde for loue and desyre of rewarde nor to
 the lyfte syde to forsake his synnes for drede of tormentyn
 ge. Su che a man without doubte for his slowth shall op
 tyne the realme of helle. ffrome the whiche realme kepe vs
 our lord Ihesus Amen. 

 Here dwelled somtyme in Rome a myghty Em
 perour named Alexander / the whiche besyged
 a Cyte of hynges of Egypt with a grete hoost
 Neuertheles this Emperour lost many myghty
 knyghts without any hurte of stroke And thus

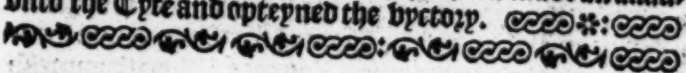
frome daye to daye his people dyed sodeynely / wherfore
 this Alexander wondred gretely and was full sorowfull
 therof in his mynde / and anone lete calle afore hym þe wy-
 sest phylosophyes that myght be founde and prayed theyni
 for to tell hym why his people dyed thus sodeynly without
 wounde. The phylosophyes answered and sayd . My lord
 it is not wonder / for vpon the walles of that castell within
 the cyte there is a Cockatryce thurgh whose syght your
 men dyeth / for they ben Infected with the venym / cometh
 of his eyen & anone they dye . Than this Alexander asked
 yf there were ony remedy agaynst þe Cockatryce. The phy-
 losophyes answered and sayd . My lord there is a good re-
 medy whiche is this / late sette vp a large myrrour of clere
 glasse before agaynst the Cockatryce bytweene your hoost &
 the walle of the cyte / and whan the Cockatryce beholdeth
 hym selfe in the myrrour the deadly natuyte of her venym /
 ous syght shall rebounde agayne to her selfe and thus she
 shall dye / & your men shall be saued. The Emperour wrou-
 ght by the counceyll of the phylosophyes and lete sette vp a
 none a large myrrour of glasse / and thus was the Cockatry-
 ce slayne / and the Emperour with his hoost made an assa-
 unto the Cyte and opeyned the byctory.


¶ This Emperour may be called ony crysten man the whi-
 che ought to gader an hoost of vertues / for without vertue
 there may no man fyght goostely. The Cyte agaynst who-
 me ye shall fyght is þe world wherin there is an hygge cas-
 sel that is to saye vanyte of vanytees. Vanitas vanitatis.
 and all vanyte in this vanyte standeth the Cockatryce / þe
 is to saye pryde of lyfe / desyre of eyen / and lustes of fleshe /
 wherfore this pryde Infected so many that they dye at the

sayd the thyrde sayd for hy thus I ought to be kyng quod
 he before you bathe for I passe you in slowth and that wyl
 I preue thus I lye vpryght in my bedde & there droppeth
 water vpon bothe myn eyen and for the grete slowth that
 I haue I meue not my heed neyther vnto the ryght syde
 of the bedde neyther to the wronge syde for sauynge of my
 selfe whan the Emperour herde this than he byquethed the
 realme vnto the yongest sone as to the slowest of the bye-
 thern.

¶ This Emperour betokeneth the deuyl whiche is lord &
 fader ouer the chyrche of pryde. By the fyrste sone is vnder-
 stande a man that cometh in euyl felawshyp by whome he
 falleth in mys gouernaunce and had leuer to be brente in
 fyre of synne than departe frome theym. The seconde sone
 betokeneth hym that knoweth hym selfe boude with synne
 de of synne wherwith he is to be hanged on the galous of
 helle and is so slowthfull that he wyl not cutte them awaye
 with the lafull werde of confessyon. By the thyrde sone is
 vnderstande a man that hereth the techynge of Joyes of pa-
 radysse and of the paynes of helle and wyl not meue hym
 selfe to the ryght syde for loue and desyre of rewarde nor to
 the yfte syde to forsake his synnes for drede of tormentyn-
 ge. Su che a man without doubte for his slowth shall op-
 tayne the realme of helle, frome the whiche realme kepe vs
 our lord Ihesus Amen.

¶ Here dwelled somtyme in Rome a myghty Em-
 perour named Alexander / the whiche besyeged
 a Cyte of hynges of Egypt with a grete hoost
 Neuertheles this Emperour lost many myghty
 knyghts without any hurte of stroke And thus

frame daye to daye his people dyed sodenly / wherefore
this Alexander wondred gretely and was full sorrowfull
therof in his mynde / and anone lete calle afore hym þe wy-
sest phylosophyes that myght be founde and prayed theym
for to tell hym why his people dyed thus sodenly without
wounde. The phylosophyes answered and sayd . My lord
it is not wonder / for vpon the walles of that castell within
the cyte there is a Cockatryce thurgh the whole syght your
men dyeth / for they ben Infected with the venym cometh
of his eyen & anone they dye . Than this Alexander asked
yf there were any remedy agaynst þe Cockatryce. The phy-
losophyes answered and sayd . My lord there is a good res-
medy whiche is this / late sette by a large myrrour of clere
glasse before agaynst the Cockatryce byt wene your hoost &
the walles of the cyte / and whan the Cockatryce beholdeth
hym selfe in the myrrour the deadly natuyte of her venym
ous syght shall rebounde agayne to her selfe and thus she
shall dye / & your men shall be saued. The Emperour wrou-
ght by the counceyll of the phylosophyes and lete sette by a
none a large myrrour of glasse / and thus was the Cockatry-
ce slayne / and the Emperour with his hoost made an assa-
unto the Cyte and opteyned the victory. 

 This Emperour may be called any crysten man the whi-
che ought to gader an hoost of vertues / for without vertue
there may no man syght goodly. The Cyte agaynst whi-
me ye shall syght is þe world wherin there is an hygge cas-
tel that is to saye vanyte of vanytees. Vanitas vanitatu.
and all vanyte in this vanyte standeth the Cockatryce / þe
is to saye pryde of lyfe / desyre of eyen / and lustes of fleshe /
wherefore this pryde Infected so many that they dye at the

laste euerlastyngely. Therefore the grettest remedy a peny
 this pryde is the consyderacyon of our vncleennes how we
 came naked in to this worlde / and yf it be asked why a man
 is proude certaynly it may be answered thus / for the defau
 te of clothyng of vertues / what shall we doo whan we dye
 thus goostly but sette by a pooze myrour of consyence and
 by that consyence we may consyder our wyll and our byp
 tylnes as in a glasse where thou mayst see thyne owne des
 faute / and yf we doo this without doubte the Cockatryce
 that is pryde of lpf / desyre of ryen and lust of fleshe we shal
 utterly destroye and opteyne þ byctory of this worldely cy
 te and than be we sure to wyne euerlastyngely lpe vnto the
 whiche byrynge bothe you and me. Amen. ¶

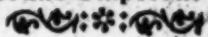


A myghty Emperoure somtyme dwel led in Ro
 menamed Archelaus / the whiche in his olde as
 ge wedded a yonge and a gentyll lady who me
 a yonge knyght loued and had to do with her
 as ofte tymes as hym lysted. It befell vpon a
 nyght that this Emperour bethought hym in his bedde to
 bysyte the holy londe / wherfore without moze delay he or
 deynd all thyng necessary to his Journey and toke his le
 ue of thempresse and of the states of his Emppre and wens
 te towarde þ holy londe on his Journey. Whan thempresse
 herde this she toke þ mayster of the shyp & sayd yf þ wylte
 cōsente to me & be true alke on me what thou wylte desyre
 and thou shalte haue it. The mayster of the shyp was smy
 ten anone with couetyse and sayd. O my fayre lady what
 soo euer that thou wylte commaunde me I shall without
 fayle fulfyll it soo that ye wyll rewarde me for my labour.
 Than sayd thempresse or thou doo ought for me I shall gy
 ue the what thyng the lyst to haue so that thou wyltes doe

re to be true to me and kepe my counceyll. The mayster of
þe shyp anone made his othe to be to true to her. Than sayd
the Empreſſe/my lordē gooth with you in your shyp ther
foze whan he is in the myddes of the see caste hym out þe
may be drowned and ye shall opteyne your rewarde with
out ony withslaynge. Than the mayster of the shyp swoze a
grete othe and sayd/by almyghty god after he cometh ones
within my shyp ye shall neuer se hym after. Than the lady
payed hym as moche golde as he wolde haue and forth he
wente to his shyp. And within shorte tyme after the Em
perour toke his shyp/and whan he was in the myddes of þe
see the mayster of the shyp toke the Emperour and threwe
hym ouer the bozde in to the se/ than the mayster retozned
agayne & tolde the Empreſſe þe Emperour was casten
in to the see of whose tydynges she was very gladdē. This
Emperour þe was thus cast in to the see had lerned in yowth
to swimme/and swamme forth tyll that he sawe an ylon
de in the see/ but euer in his swimmyng whan he was fayns
te and lyke for to haue ben drowned he prayed god to be his
helpe and wepte soze tyll at the last he came in to this lytell
plonde wherin was no thyng but yons and yopardes and
other dyuerse bestes whiche þe swamme frome other londes
thyder. Whan this Emperour had taken londe in that ple
he aspped a yonge yon fyghtyng with an olde yoparde &
the yon was almoost ouercomen. The Emperour had gre
te compassyon of the yon and drewe out his swerde and
slew the yoparde. The yon euer frome that tyme forth
folowed the Emperoure and wolde not leue hym for noo
thyng/ but euery daye the praye that this yon tooke he
broughte and layde it befoze the Emperoure/ and anone
the Emperoure smote fyre on the flynte stone and boyled

the body in the skynne and thus was he fedde longe tyme/
tyll at the last as he walked to the see stronde he sawe a shyp
come saylynge by/and anone with an hyghe voyce he cryed
And whan the shypmen herde this voyce they wondred
what it myght be/wherfore they sayled towarde hym/ and
whan they came to hym he sayd /good frendes take me w
you and I shall paye you a good fraght. And anone they
toke hym in theyr shyp / and the lyon folowed hym swim
myng in the see after the shyp. And whan the lyon was in
poynt to be drowned the shypmen had grete pyte on hym
and toke hym within the shypborde. And whan the Emper
our came vnto the londe he payed his fraght. And whan
he had payed theym he went forth tyll he came nere his o
ne palays where he herde taboures harpes / trompettes
and claryons and all maner of mynstrelle/and as he her
kened what it myght be/there came fro the palays a squy
re towarde hym that was of his knowlege/but the squyre
knewe not hym to whome the Emperour sayd thus/good
frende I praye the tell me what melodye is this that I he
re. The squyre answered & sayd thempresse is wedded this
daye and there ben all states of this Emppre atte her feest
and therfore they make suche melodye to make her gesses
mery. Than sayd theemperour to þ squyre/where is her hus
bonde that was Emperour before. The squyre sayd that he
was gone to the holy londe and he was drowned by þ way
in the see. Than sayd þ Emperour I praye the syr that thou
woldest doo myn erande to thempresse and to that lord þ
wolde be her husbonde that I maye come in to the palays
and playe afoze theym with my lyon. The squyre graunted
to doo his erande and wente in and tolde the lord and lady
There was standynge at the gate a goodly olde man that
desyred to come in and playe with his lyon afoze the lord

And than sayde the newe wedded lord bynge hym in &
yf he be worthy percas he myght gete his mete for his playe
Whan the Emperour with his lyon was brought in þe lyon
anone without ony conforste or lettynge on ranne vpon the
yonge knyght that was but newely wedded and slewe hy
and whan he had soo done he ranne vpon the thempresse &
denoured her to the harde bones befoze all the lordes of the
Empyre. And whan the states sawe that they were gretely
agast and began to flee / but the Emperour with his fayre
speche comforted them and sayd: Loo this is the vengeaunce
of god / for this is my wyfe that hathe vled auoutrye longe
tyme with this knyghte that lyeth here deed / and she
I magyned my dethe with the mayster of shyppe / and hereup
on the mayster threwe me in to the see / but god saued me
frome that dethe and by cause I helped ones the lyon atte
a nede he forsoke me neuer syns / and now as ye see all whā
I came in to my palays withoute ony conforste of me he has
the slayne bothe the auouters. And therfoze vnderstonde
ye for trouthe that I am youre lord þe Emperour. Anone
whan they herde this they lyfte vp theyr eyn / and behelde
hym / and atte the laste they knewe hym for theyr lord /
wherfoze they were gretely gladded / and praysed god for
that myracle whiche had saued theyr lord and Emperour
And the lyued in reste and pease.

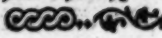


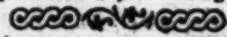
By this Emperour ye maye vnderstonde every crysten
man that purposed to vspyte the holy londe / that is to save
to gete euerlastynge lyfe through werkes of mercy. But his
wyfe / that the wretched fleshe murmured agaynst þe soule
and loueth better her lemman / that is deedly synne thā her
husbande. This Emperour wente in to the shyppe takynge
his Journeye to Warde the holy londe / that is for to save he

Wente vnto holy chirche whiche is the waye to god. But þ
 wyfe that is to save fleshly men accused hym to þ mapster
 of the shyppe / that is to save to the prelates of the chirche
 for grete mede whiche oftentymes blyndeth the syght of
 many Justyce where thurgh many pacfyte men ben caste
 out of the shyppe in to the see to be drowned / that is to save
 out of the chirche in to the see of this wretched worlde. But
 what shall he doo than that is thus casten to be troubled in
 this worlde / certaynly thus ought he to do / lete hym lerne
 to swymme / that is to save let hym put all his hope in god
 and than by the grace he shall come to an ylonde / that is to
 save the relyggon of clene herte / and that he shall loue ever
 the better to kepe hym self out of this worlde / and therfore
 sayth saynt James thus. A clene relyggon and undefoyled
 is a precyous thyng in the syghte of god / and he that is in
 this relyggon shall fynde a lyon to whome hym behoueth
 to gyue ayenst þe uyll. This lyon is our lord Ihesu cryst
 that came of the kynrede of Jude whiche sygheteth ever as
 gaynst the deuyll. And yf a man hath holpen this lyon atte
 any tyme trust well than that he wyll not forsake hym but
 be with hym atte all his nede / accordyng to the psalmyste
 saynge thus. Cū ipso sum in tribulaciōe. I am with hym in
 trouble. By this lyon thou mayst take thy wyfe / that is to
 save thy fleshe with penaunce and flee thy synne and than
 without doubte thou shalt opteyne the Emperre of heuen.
 Vnto the whiche byngge vs our lord Ihesus. Amen.

In Rome dwelled somtyme a myghty Emperour
 named Gorgony whiche had wedded a gentyll da
 moyse and a fayre to his wyfe / this ponge lady
 within due processe conceived and bare hym a so
 ne a fayre chylde and an ampyable. Whan this yon

ge chyld was .x. yere olde / his moder the Emppresse dyed.
And after the Emperour wedded an other wyfe. This se-
conde wyfe loued in no wyse the Emperours sone / but dy-
de hym all the shame and reпреef that she myght. Whan þ
Emperour had perceyued this wyllynge for to please his
wyfe exyled his sone out sone out of his Emppre. And whā
this chyld was exyled / he wente and lerned physyke / soo
that within a shorte tyme he was a subtyll and a connyng
physycyen . It befell sone after that the Emperour his fa-
der sykened and was almoost deed wherfoze whan he herd
de that his sone was suche a physycyen he sente for hym by
letters praynge hym that he wolde come to hym wíthoute
delaye . And than the sone wyllynge to obey and to fulfill
his faders commaundement in all thyng and soo in all
hast came to hym. And whan he had seen his fader and groo-
ped his pounces and his baynes / all maner of sykenesse that
he had was soone helyd with his medycynes frome all man-
ner of daungers. Soone after that the Emppresse his step-
moder began to waxe syke . And many physycyens sayd þ
she wolde deye and whan the Emperour herde this he prayed
his sone for to helpe her of her sykenesse. Than sayd his son-
ne / certaynly fader I wyll not laye hande on her . Than þ
Emperour at this began to waxe wrothe and sayd / yf thou
wylte not obeye my commaundement thou shalt bope
my sclaushyppe. His sone answered and sayd / yf ye do soo
dere fader ye doo vnryghtfully for well ye knowe þ ye exy-
led me out of your Emppre thurgh her suggestyon / & myn
absence was cause of your sorowe & sekenesse . And in lyke
my ptesence is cause her sekenesse / and therfoze I wyll not
medell with her / and also I wyll vse nomore medycynes.
for oftentymes physycyens ben deceyued / and therfoze
I dare not laye hande on her lest men wolde saye that yf

it fortuneth her to dye that I were cause therof. Than sayd
the Emperour she hath quod he þ same sekenes that I had
his sone answered and sayd/ though she haue the same se-
kenes neuer thelesse ye be not of one complexion. for what
so euer I dyde to you ye helde you contente. And whan ye
sawe me come with in the palays ye reioysed of my comyn-
ge and gretely were ealed for to see hym that ye begate. But
whā my stepmoder sawe me she swelled for anger & waxed
cuyll at ease/ and therfore yf I holde speke to her/ her so-
we wolde encrease/ and yf I touche her she wolde be frome
her self. And also a physycyen prouffyteth nought but whes-
re as the seke man delyteth in hym: And whan the chyld
had sayd he escaped and went his waye. 

This Emperour betokeneth euery crysten man whiche
is wedded to his crystendome at the fonte stone for whan
the soule is made the spouse of cryste on whome man beget-
teth a sone/ that is to saye reason. But this wyfe/ that is to
saye crystendome dyeth whan someuer a man lyeth in deed
ly synne and after her a man wedded a stepdame/ that is to
saye wyckednesse as oftymes as he is gouerned by wyl and
not by reason/ wherfore a man that lyueth by flesshely lust
oftyme cryleth reason/ and than anone the soule waxeth se-
ke for the absence of reason is cause of the sekenesse of the
soule. But whan reason whiche is bothe goostly and bodely
the physycyan is bryngyng agayne by werkes of mercy thā
anone man is heeled of his sykenes. But than the stepmo-
der waxed seke/ that is to saye whan frowarde wyl waxed
seke than is the fleshe oppzelled by penaunce. And therfore
study we to oppzelle our fleshe soo by penaunce þ we may
come vnto euerlestyng Joye. Amen. 





IN Rome dwelled somtyme a myghty Emperour
 named Iolem^e whiche had wedded the kynges
 daughter of duchelonde a fayre lady and gentyl
 whiche within shorte tyme was conceived & bare
 a sone. Whan this chyld was borne the states of
 the Emppre came vnto the Emperour & eueryche of them
 synghulerly besought the Emperour to nouryshe his sone.
 The Emperour answered & sayd to morowe shall be a toy
 nere & there shall ye all be & whiche of you doth best & op
 G. l.

teyneth the byctory shall haue keepynge of my sone / and yf
he nourysse the hym wel I shall promote hym to grete dygnys
te and honoure . And yf he do the contrary he shall dye the
foulest dethe þ̄ can be thought. Than sayd they . Ryght res
uerent lordē all this pleaseth vs well. On the morowe whā
euery man was come to the tozney . The states Justed and
scarmusshed full manfully longe tyme tyll at the last there
came a doughty knyght named Josyas þ̄ so manfully bare
hym selfe amonge them all that he wanne the byctory. And
anone whan all was done / this Josyas toke þ̄ chyldē and
led hym forth with h̄ / & bycause this Emperours sone shol
de be receyued in his countree he sente before to his castell &
cōmaunded his offycers þ̄ it sholde be dyght bothe without
and within / & that the chyldes bedde sholde be made in the
myddes of the castell / and also the seven scyences sholde be
paynted aboue the chyldes bedde þ̄ whan the chyldē wakes
ned out of his slepe he myght lye in his bedde & rede his les
son. This knyght had a fructefull & an hōsome well by the
chyldes beddes syde wherin he vsed to bathe hym selfe ther
in / & þ̄ knyghtes wyfe bare the keye of this weile there was
a wyndowe þ̄ þ̄ sonne myght come in & shyne. It fortunēd
vpon a daye þ̄ the lady þ̄ kepte the keye lefte the wyndowe
open thurghē negligēce. And whan þ̄ lady had done there
came a bere & sawe the wyndowe open & wente vnto þ̄ wel
and bathed hym therin / of whose bathynge the well sauours
red after for grete hete þ̄ was þ̄ tyme / wherfoze whole so e
uer dyonke therof waxed lepze within shorte tyme. And soo
it fortunēd within a lytell space after þ̄ the lordē & the lady
and al' o theyr houlholde were lepers & not withstōd þ̄ge it
apppyered not lodeynly. And in the meane tyme there came
a grete Eagle in at the wyndowe there as the Emperours
sone laye & bare the chyldē alwaye oute of his cradell . And

Whan the knyght perceyued this he wepte bytterly & sayd:
Alas alas & wo to me wretched creature & euer I was boz-
ne what shall I do for now I am the sone of deeth / for I am
a foule leper & so is my wyfe & also all myn houlholde. And
the whyle he was thus mournynge there came vnto hym a
physycyen & sayd to hym in this maner. Syr yf ye well do
after my counceyll it shall not repente you. fyrste it beho-
ueth you & your wyfe & all your houlholde also for to be la-
ten blode / & after that to be bathed & waschen clene / & than
shall I laye to my medecyne. And whan þ art hole thā shall
you & your wyfe & also all your houlholde walke vn to the
mountaynes and hylles and seke the Emperours sone for
the Egle hath leten hym falle in to some place. The knyght
wrought all thyng by þ counceyll of this physycyen / and
anone after he was leten blode and had receyued the mede-
cyne / and than he was hole and his wyfe & also all his houl-
sholde wherfore he lepte on his horse & toke with hym thre
squieres and rode forth and sought the chylde. And at þ last
he founde hym hole and sounde lyenge in a valeye and thā
he was gretely reioysed. And for the grete Joye and glad-
nesse that was in hym for fyndynge of his lorde the Empe-
roures sone he made a grete feest / & after the feest soo done
he ledde the chylde home to the Emperour. And whan the
Emperour sawe his sone in good helthe he was ryght glas-
de / wherfore he promoted hū to grete worshyppe whiche
lyued after that longe tyme in grete honoure and worshyp
and atte the laste he ended his lyfe in pease and in restre.



This Emperour betokeneth the fader of heuen his sone
betokeneth our lord Ihesu cryste whome many men desyre
to nouryshe at eester whan they receyue the sacrament.
Neuerthelesse he þ best Justeth with þ deuyll & ouercometh
hym thughe penance The knyght þ toke this chylde with
hþ betokeneth a good crysten man þ fasted trulpy & blyssed-
ly all þ lente before / therfore do we as the knyght dyde lense
de we before messengers to dyght & to make cleue the castel
of our herte frome all spotte of synne by werkes of mercy &
so shall this chylde Ihesu reste and lyght in the myddes of
our herte. The welle betokeneth mercy whiche ought to be
next our lord for who souer is without mercy and trouthe
may not nouryshe þ blyssed chylde Ihesu. But it hapned
ofte þ the knyghtes wyfe þ is the fleshe of man bered the
keye of mercy and ofte leste the welle open / & than cometh
the bere þ is the deuyll & caste the benym in to the well of
mercy / & who þ fast therof shall be Infected with the leper
of synne. The wyndowe wherin the sonne shyneth is þ gras-
se of the holy goost by whome men lyued and are comforted
goostly by this wyndowe the Egle cometh in / þ is to save þ
power of almyghty god & toke alway þ chylde Ihesu from
the herte of man & than man had grete cause to wepe / but
what shall he do whan þ chylde is gone but sende for a sub-
tyll physycien / that is to save a dyscrete confessor whiche
shall gyue hym counseyll tolete hþ blode & all his houshol-
de þ is to save to put out synne thughe very confellyon of
tonge before his ghoostry fader. Than must he bathe hþ selfe
with teares of contricyon & cōpuncyon of tonge / & after þ
take the medycyne of satisfaccyon & than shall he be made
cleue from all maner of synne. And whā he hath done thus
he must lepe on the palfray of good lyfe & ryde forth w his
thre squyres / þ is to save w fastyng prayer & almesdeedes /

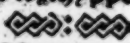
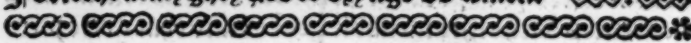
and than without doubt he shall fynde þe chyld. Ihesu in
the valey of humylyte and not in a hyll / þe is to save pryde/
and yf he do this doubtles he shall haue myght & power to
nouryshe the that blyssed chyld. Ihesu for whose nouryshe-
ge the fader of heuen shall promote hym vnto euerlastyng
Joye. Vnto the whiche Joye god bynge vs all. Amen.

Somtyme dwelled in Rome a myghty Empe-
rour whiche was named fulgenci⁹ whiche go-
uerned his people nobly and loued them so mo-
che þe he made to proclame thurghout all nacys
ons þe who someuer wolde come to hye ryche or
pooze atte a certayne day sholde haue theyr petcyon what
someuer it were. Whan the myghty men herde this they we-
re gladd and came at a day assygned and put forth theyr
petcyons euery man synghulerly to þe Emperour / & anone
theyr petcyons was graunte & fulfylled. In so moche that
almoost all the Empyre was departed amonge them. And
than euery man was Joyfull & wente home agayne & toke
respyen in such londes and castelles as that the Emperour
had gyuen them. Anone after the pooze men and symple
gadzred theym to gyder & thus they sayd. A commune ctye
was made þe all men bothe pooze & ryche no persone excepte
sholde come vnto the Emperours palays & there they shold
haue what someuer they asked. And þe ryche men haue ben
there but late & opteyned theyr petcyons. Therfore go we
nowe & wyte yf we may optayne any good of þe Emperour
That counsell was approbate and allowed amonges them
all. wherfore they wente forthe streyght tyll they came vnto
the Emperours palays / & there they put forthe theyr pet-
cyons accordyng to þe Emperours proclamacyon. And
whan that the Emperour herde theym come he answered

them so and sayd Were frendes I haue herde all your pety-
cyons / & it is trouthe that my proclamacyon was this wyse
as that euery man Indyfferently sholde come & they shol-
de haue theyr petycyons. But the ryche men & the myghty
men haue ben here befoze you to whome I haue gyuen all
that I had saue onely the royalte of my lordeshyppe vnto
them and so haue I nothyng leste for to gyue you. A good
lorde haue mercy vpon vs and lete vs not go voyde agay-
for we knowe well that it is in our owne defaute that we ca-
me not rather with these other ryche & myghty men. But
sythen that it is so we aske your grace that we may opteyne
somwhat by the whiche we may lyue. Than sayd the Em-
perour. Good frendes here ye me for though I haue gyuen
all my lordes / rentes / and tenementes / and all þ castelles
to the ryche men whiche came befoze you. Neuerthelesse I
haue kepte styll in to myn owne bondes the lordeshyppe ouer
theym / and that lordeshyppe I gyue vnto you so they shall be
your seruauntes and be obedyent vnto you all. And whan
the pooze men herde this they were gretely gladded & knes-
led lo we doune vnto the Emperour & thanked hym saynge
thus. Lo though we come late yet we be made lordes ouer
all these other. And with this they toke theyr leue and wens
vnto theyr owne dwellynge. But whan the ryche and the
myghty men herde that they were gretely meued / and sette
a commune parlyament amonge theym selfe. And thus it
was spoken amonges theym. Alas alas vnto vs how may
we serue theym that somtyme were but churles and oure
subgettes in all maner thynges and nowe they be made lor-
des ouer vs. Therfore goo we all with one assente to them
perour and praye we hym of remedy. Whan this was sayd
theyr counsell was commendyd and forth they wente to the
Emperoure and sayd to hym. Reuerente lord what may

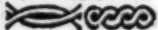
this be tho the whiche were our seruantes be made our loz
des we beseeche you mekely that it maye not be soo. Than
sayd the Emperoure / good frendes I doo you no wronge
for my crye was commune that what soeuer ye asked of me
ye sholde opteyne your petcyon / and ye asked nothyng
of me but londes rentes and honours and all that haue I
graunted you atte your owne wyll / in soo moche that I
kepte nothyng for my selfe and eche of you were well con
tente at te your aduayse goyng / and after that came symple
men and pooze and asked of me some goodes accordyng
vnto my proclamacyon / and I had nothyng to gyue them
for I hadde gyuen you all that I hadde before saue onely
the lordeshyppe ouer you whiche I kepte in my handes /
and whan the pooze men soo cryed on me I had nothyng
to gyue them saue onely the lordeshyppe ouer you and ther
fore ye sholde not blame me for that ye asked ye had. Than
sayd they. A good lord we praye you effectually of your
counsell in this case and of your helpe. The Emperour ans
wered and sayd. Syrs yf ye wyll werke after me I shall
gyue you very good counseyl and prouffitable. Than sayd
they. Lord we be redy for to fulfill what some euer ye saye
vnto vs for our prouffyte. Than sayd the Emperour. My
good frendes ye haue of me bothe londes and tenementes
and rentes with other meuable goodes and that grete plen
te the whiche by my counsell ye shall departe with the poo
re men / that they may graunt you the lordeshyppe and as
none these grete ryche men gladly graunted to this and des
parted all theyr goodes amonge the pooze men and that
they gaue theym agayne the lordeshyppe ouer them lyke as
they had of þe ryche men þe lordshyp ouer them / & thus were
they bothe contente & theemperour was gretly comended of

all people bycause he accorded to bothe þ̄ partyes so wysely

By this Emperour is vnderstande our lord Ihesu cryst
whiche made a proclamacyon by his prophetes patryarkes
apostles and prechours that euery man bothe poore and
ryche sholde come and asked euerlastyng Joye & without
doubte they shall opteyne theyr petycyon. But the ryche &
the myghty men asked none other thyng but worldely ho-
noure and rychesse transytory / for this worlde shall passe
and all his couetyse / wherfore he gaue theym soo moche of
worldely goodes that he lefte no thyng to hym selfe accord-
yng to the scripture / the byrdes of heuen haue nestes &
foxes in erth haue caues / but the sone of god hath no thyn-
ge in erthe where he may put his heed. The poore men be
suche as be meke in herte of the whiche poore men speketh
our lord sayng thus / blyssed be the poore men in herte / for
why the kyndome of heuen is theyrs / and yf it sholde seme
that they haue lorchyppes aboue myghty men of this worl-
de. Therfore these ryche men ought to departe their ryche-
se with poore men accordyng to the scripture sayng thus
Gyue ye almes and all thyng shall be cleue to you & thus
may ye gete a lorchyppe in heuen vnto þ̄ whiche lorchyppe
I beseeche almyghty god to brynge vs Amen. 


In Rome somtyme dwelled a myghty Emperour
named Domitian whiche had two daughters of
whome one was passyng fayre and that other fou-
le & ougly to beholde wherfore he lete crye thurgh
all his Empyre that what man wolde haue his fay-
re daughter to wyfe sholde haue no thyng with her but her
fayrenesse. And who that wedded his foule daughter shol-

de haue all his Emppre after his dethe. And whan the pro-
clamacyon was made there came many lordes and desyred
to wedde his fayre doughter. To whome the Emperour
answered thus. Syr quod he ye wote neuer what ye desyre
ryghte well ye knowe that yf ye wedde her ye shall haue no
thyng with her but her fayrenesse / and furthemoze yf I
gyue her to one of you and not to another than wyll ye stry-
ue for her. Therfore yf ye wyll nedes haue her and forsake
my soule doughter / you be houeth fyrste to Iuste for her &
he that wynneth her shall wedde her. Than were the gret-
test states of the Emppre gretely gladded / and anone onely
for her loue they wolde Iuste and also fyght / wherfore they
sette a daye of batayle / and many worthy men were slayn
on bothe sydes. Neuerthelesse one opteyned the byctory &
wedded that yonge and fayre lady. The seconde doughter
that was foule & ougly sawe this that her syster was wed-
ded with grete solemnyte mourned & wepte dayly / whers-
fore h̄ Emperour her fader came to her & sayd / dere dought-
ter why moynest thou thus. Alas dere fader quod she it is
no wonder thoughe I mourne seynge my syster wedded w̄
so grete honoure and gladnesse and euery man is fayne of
her and no man loueth myfelaushyp / and therfore dere fas-
der what may I do beste sochely I knowe it not. Then sayd
the Emperour. O my swete doughter all h̄ is myn is thynne
and h̄ is not vnknewen to you that he whiche wedded thy
syster had no thyng with her but her fayrenesse / and thers-
fore I shal proclame in myn owne persone thurgh all myn
Emppre that what man that weddeth you I shall make
hym sure by letter patent of all myn Emppre after my deth
Than this yonge lady thought she was foule and ougly
neuerthelesse she reioysed in the promysse of her fader / and
anone after the proclamacyon was made / than there came

a yonge knyght and a gentyll and wedded that lady / and
after the dethe of the Emperour he leased all the Empyre &
was crowned Emperour and she Empresse. 

This Emperour betokeneth our lord Ihesu cryste whi-
che hath two daughters / that one fayre and that other fou-
le. That one fayre betokeneth this worlde whiche is full
fayre and delectable vnto many men. That other foule be-
tokeneth pouerte and trouble whome fewe men desyre to
wedde. Neuerthelesse a comen crye was made by holy scrip-
ture that who so wolde haue his fayre daughter that is the
worlde sholde haue nothyng with her but her fairnes / that
is to saye þ worldly vanytees whiche saden and fall awaye
lyke as the fayrnesse of man. But who that wyl wedde the
foule daughter / that is to saye wylfully to receyue pouerte
and trouble for goddes loue / without doubt he shall op-
teyne the Empyre of heuen accordyng to the scripture
sayng thus. ye that haue forlaken all thyng for my loue to
to folowe me shall haue euerlastyng lyfe. full many nos-
ble and worthy men haue Justed for the fayre daughter /
that is to saye haue foughten bothe by see and by londe for
this worlde for couetyse of worldely rycheesse / and atte laste
there be many slayne / for there is no thyng here but pryde
of lyfe or couetyse of eyen or of fleshe where thurgh all the
worlde is put vnto grete myscheef. But he that weddeth
the fayre daughter that is the worlde is he that setteth all
his affecte and desyre in the wretchednesse of this worlde &
wyl not for no thyng forsake this worlde / lyke as a wret-
che and couetous man. But he that wedded þ foule dought-
er is a good crysten man whiche that the loue of þ kynges
dome of heuen forsaketh all this worlde / and not onely he
dooth thus but also despyled hym selfe bodely obeynge to

his souereynes in all thyng / & suche a man certaynly shall
 opteyne the Emppre of heuen Unto þ which Ihesu cryste
 byng bothe you and me Amen. 32



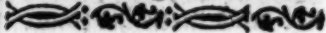
Somtyme there dwelled in Rome a myghty Empe-
 rour named Andromyke whiche aboue all thyng
 loued melody. This emperour had with in his castel a welle
 of suche vertue that soo euer were dronken / and dranke of
 that water of this welle sholde be contynent freshe agayn
 and be delyuered frome all maner of dronkenesse. There
 was also dwellynge in this Emperours courte a knyghte

named Ydony whome the Emperoure loued moche / but
ofte tymes he was dronken the whiche byce the Emperour
hated about all thyng / & whan this knyght understode
hym selfe that he was dronken . Than wolde he goo to the
welle and drynke of that water and refreshe hym selfe soo
well that what soeuer the Emperour put to hym he wolde
answere hym soo reasonably / that no synne of dronkenesse
myght he fownde in hym / and for his wytty answere and
his wysdome he was gretly beloued of the Emperour. Ne-
uethelesse his felawes of þe courte enuyed hym moche and
ynagyned amonge them selfe how they myght departe the
Emperour loue fro hym It fortunyd vpon a daye that this
Emperour wente to the forrest as he herde the nyghtyngale
whiche is a gentyll byrde synge merely / wherfore this Em-
perour ofte tymes after that wolde ryse early in þe mornyn-
ge and also some tyme frome his mete and walke vnto the
wode for the swetenesse of her songe / wherfore many of his
men sayd amonge them selfe . Thus our lord deluyeth soo
much in the nyghtyngales songe that he recketh ytell of
our profyte in so moche that thurgh two thynges his loue
is wdrawen from vs. That is to saye by Ydonye þe knyght
and by the swete songe of þe nyghtyngale . Than sayd an olde
knyght the whiche was amonge theym Syrs quod he
yf ye do by my counceyll I shall deluyet you of the knyght
Ydonye / and of the nyghtyngale without hurte or dethe.
They answered and sayd what thyng that ye bydde vs do
we shall fulfyll anone with all our herte. Whan this knyght
herde this within a whyle after he aspyed this ydony that
he was dronke wherfore he locked the welle faste & as this
knyght ydony came to refreshe hym selfe and fownde the
welle locked. The Emperour hadde a grette mater to trete /
wherfore he sente in hast for this knyght by cause of his gre

foze he sente in hast for this knyght by cause of his grete wyl
dome that was in hym to haue his counceyll. And whan he
came befoze þe Emperour he was so dronke that he myght
not ones mene his tonge neyther he hadde wytte / reason
nor vnderfondynge to answere þe Emperour to his mater
But whan the Emperour sawe this he was greteley greued
for so moche þe he hated namely þe wyce / wherfoze he comaun-
ded anone that frome that daye forth he shoulde not be seen
within his londe vpon payne of deth. This herynge his for-
men greteley were gladded and sayd vnto the olde knyght
in this maner of wyse. Now be we deliuered of this knyght
ydony. There is nomore to do but that we myght fynde þe
waye and remedy that we were deuyeted of the nyghtyn-
gale in the whiche the Emperour deuyteth so moche the songe.
Than sayd this olde knyght your erps shall here a your
eyen shall see þe this nyghtyngale shall be destroyed in shor-
te tyme. Not longe after this olde knyght aspyed þe nygh-
tyngale bled to sytte vpon a tree cypyn aboue this same wel
where as her make that was þe make after the cours of na-
ture came and gendred with her. Neuerthelesse the absence
of her make she toke ofte tyme another make & dyde auous-
try and whan she had this done. Than wolde she descende
to the welle / and bathe his selfe that whan her make come
he shoulde fele no sauoure / ne euyl odoure of that she hadde
done. Whan the knyght had seen this on a tyme he locked þe
well and whan the nyghtyngale wolde haue descended to
bathe her selfe after her auoustry she founde the well closed
wherfoze she fledde vp to the tree agayne and mouined so-
re in her manes and left of her swete songe. Than came her
make and sawe that she had trespassed agaynst her nature
he wente agayne and in shORTE tyme he brought apen a gre-
te multitude of nyghtyngales whiche slew his make and

named Ydony whome the Emperoure loued moche. but
ofte tymes he was dronken the whiche byrde the Emperour
hated about all thyng / & whan this knyght understode
hym selfe that he was dronken. Than wolde he goo to the
welle and drynke of that water and refreshe hym selfe soo
well that what soeuer the Emperour put to hym he wolde
answere hym soo reasonably / that no synne of dronkenesse
myght be founde in hym / and for his wytty answere and
his wysdome he was gretly beloued of the Emperour. Ne-
uerthelesse his felawes of þe courte enuyed hym moche and
ymagyned amonge them selfe how they myght departe the
Emperour loue fro hym It fortunyd vpon a daye that this
Emperour wente to the forest as he herde the nyghtyngale
whiche is a gentyll byrde synge merely / wherfore this Em-
perour ofte tymes after that wolde ryse erly in þe mornyn-
ge and also some tyme frome his mete and walke vnto the
wode for the swetenesse of her songe / wherfore many of his
men sayd amonge them selfe. Thus our lord delyteth soo
moche in the nyghtyngales songe that he recketh lytell of
our profyte in so moche that thurgh the two thynges his loue
is wroghten from vs. That is to saye by Ydonye þe knyght
and by the swete songe of þe nyghtyngale. Than sayd an olde
knyght the whiche was amonge theym Syr quod he
yf ye do by my counceyll I shall deliuer you of the knyght
Ydonye / and of the nyghtyngale without hurte or dethe.
They answered and sayd what thyng that ye bydde vs do
we shall fulfyll anone with all our herte. Whan this knyght
herde this within a whyle after he aspyed this ydony that
he was dronke wherfore he locked the welle faste & as this
knyght ydony came to refreshe hym selfe and founde the
welle locked. The Emperour hadde a grette mater to trete /
wherfore he sente in hast for this knyght by cause of his gre

fore he sente in hast for this knyght by cause of his grete wyf
dome that was in hym to haue his counceyll. And whan he
came befoze þe Emperour he was so dronke that he myght
not ones mene his tonge neyther he hadde wytte / reason
nor vnderstondynge to answer þe Emperour to his mater
But whan the Emperour sawe this he was greteley grieved
for so moche þe he hated namely þe wyce / wherfoze he comaun-
ded anone that frome that daye forth he shoulde not be seen
within his londe vpon payne of deth. This herynge his for-
men greteley were gladded and sayd vnto the olde knyght
in this maner of wyse. Now be we deliuered of this knyght
ydony. There is nomore to do but that we myght fynde þe
waye and remedy that we were deuyrted of the nyghtyn-
gale in the whiche the Emperour deuyteth so moche the son-
ge. Than sayd this olde knyght your erps shall here & your
eyen shall see þe this nyghtyngale shall be destroyed in shor-
te tyme. Not longe after this olde knyght alpyed þe nyghty-
ngale bled to spytte vpon a tree euyn aboue this same wel
where as her make that was þe make after the cours of na-
ture came and gendred with her. Neuerthlesse the absence
of her make she toke ofte tyme another make & dyde auous-
try / and whan she had this done. Than wolde she descende
to the welle / and bathe his selfe that whan her make come
he shoulde fele no sauoure / ne euill odoure of that she hadde
done. Whan the knyght had seen this on a tyme he locked þe
well / and whan the nyghtyngale wolde haue descended to
bathe her selfe after her auoutry she founde the well closed
wherfoze she fledde vp to the tree agayne and mourned so-
re in her maner and left of her swete songe. Than came her
make and sawe that she had trespassed agaynst her nature
he wente agayne / and in shorte tyme he brought a gre-
te multytude of nyghtyngales whiche slewe his make and

fare her in smale gobettes/ and thus was the wyse knyght
put awaye and the nyghtyngale slayne/ and the Emperour
put and deliuered frome his pleasure and grete solace su-
che as he was wonte to haue. 

This Emperoure betokeneth our lord Ihesu cryste the
whiche loueth gretely the songe of perfyte deuocyon. For
whan we praye we speke with god and whan we rede god
speketh with vs. The welle that was in the palays betokes
neth confellyon that is in the churche. Therfore yf any man
be dronken with synne/ lette hym drynke on the welle of con-
fellyon/ and with out doubte he shall be safe. This ydrony
betokeneth euery man that wylfully torneth agayne vnto
synne after his confellyon/ lyke as a dogge whiche maketh
a boment and casteth oute the mete that he hath eten be-
foze/ and after whan he is hungry cometh & eteth it agayne.
Neuerthelesse yf a man that hath synned thus wyl drynke
of the welle of confellyon he shal receyue his goostly streng-
thes. The nyghtyngale that satte on the tree betokeneth h
soule that sytteth on a tree of holy doctryne. And her son-
ge betokeneth the soule that sytteth on the tree in the deuou-
te prayers to god. But this soule dothe auoutry as ofte ty-
mes as she consenteth to synne. Neuerthelesse yf she renne
to confellyon and bathe her with the water of contrycyon
god shall loue her. But her fofemen whiche betokeneth the
fendes of helle sorunge this h god soo mercyfull/ they stoppe
the welle of confellyon/ that is to saye the mouthes of men
that wolde shryue theym selfe/ with shame and with drede
of theyr penatance that they dare not tell forth theyr synnes
to theyr confellyon. And thus ben many exyled and putte
to dethe everlastynge. And therfore study we to bathe our
lyfe in the welle of confellyon with h water of contrycyon.

and than may we be sure to come to everlastynge lyfe. **Un**
to the whiche I praye god hyngge both you and me Amen

~~~~~



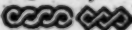
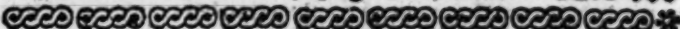
Here dwelled somtyme in Rome a myghty Em  
perour named Darnes whiche had a myghty  
stronge Cyte and well & stronge walled aboute  
and a belle hangynge in the myddes of the Cyte  
and whan so ever this Emperour wente to ba  
taye without the cyte this belle sholde be ronge / but there  
sholde no man ryngge the belle but a byrgyn / within shorthe  
tyme after it befelle that dragons and serpentes and ma  
ny other venemous beestes empoysoned moche people so þ  
the cyte was almost destroyed wherfore the states of þ Cy  
te wente by one assent to the Emperour / and sayd. **Lo**rde  
what shall we doo lo our goodes / & our Cyte are destroyed  
and ye and we bothe in peryll to be perysshed thughe these  
felle beestes that consumeth vs. Therfore take we good cost  
ceyll or elles we ben all losse. Than sayd the Emperoure  
what saye you is beste to be done in this mater / and howe  
may we best be defended. Than answered one of them that  
was wysest and sayd my lorde here my counceyll and doo  
therafter and ye shall not for thyne it / ye have quod he in  
your place a Lyon / and sette vp a crosse and hange this lye  
on therupon with nayles & whan other benymous beestes  
se hym thus hangynge on the crosse they wyll drede and so  
shall they forsake this cyte / and we shall be in reste and ease.  
Than sayd þ Emperour it pleaseth me well that he be han  
ged in sauyngge of you. Than toke they the Lyon and hyngge  
hþ on þ crosse faste nayled. And other Lyons & benymous  
dragons come towarde the cyte and salve þ Lyon thus han

gynge they fledde awayne for drede & durste come no nere.

**T**his Emperour betokeneth the fader of heuen the cyte wel walled with the belle in the myddes betokeneth þe soule walled aboute with vertues. The bell betokeneth a clene conscience whiche warneth a man to batayll whan he shold be fyght agaynst the deuyl that he myght arme hym selfe before with vertues. The byrgyn that sholde ryng this bell is reason the whiche as a byrgyn declyneth all to ryght full clenness. The venymous dragon that bereth fyre betokeneth the fleshe of man whiche bereth þe fyre of glotonye and lechery þe whiche brent Adam our formost fader whan he ete of the forboden appell. The venymous beestes that poysoneth thus the men betokeneth the fendes of helle whiche for the moost parte hath destroyed mankynde. The statutes of the cyte betoken þe parkes and prophetes whiche besought god of good counceyll and remedy that mankynde myght be saued and anon it was counseyled for þe beste remedy that a lyon that is cryste sholde be hanged vpon a crosse accordyng to þe scripture saynge in this wyse. *Ex pedet vnus moriatur homo pro populo et non gens peat &c.* That is for to saue. It behoueth a man to dye for the people lest all folke be perpyshed. Than toke they cryste & henged hym on the crosse / for þe whiche þe deuyl dredeth crysten men and dare not neyghe theym and thus by the grace of god crysten men shall come to euerlastyng blyss vnto the whiche bynging ys he / that for ys dyed on þe rode tree Amen.

**H**ere dwelled somtyme in þe cyte of Rome a myghty Emperoure and a mercyfull whiche was named Shenalaye whiche ordeyned suche a lawe þe what myndoer were taken and brought in to pryson yf he myght

escape and come to the Emperours palays he sholde be there safe for all maner felons / treflons / or trespasses that he had done in his lyfe tyme. It was not longe after but it beselle that a knyght trespassed wherfore he was taken and in pryson stronge and derke where as he had ben longe tyme and had no lyght but at a lytell wyndowe where as a shante lyght shone in that lyghtned hym to ete the symple mete that was brought vnto hym by his keper wherfore he mourned gretely and made grete sozow that he was thus shette vp faste from hys syght of men. Neuerthelesse whan hys keper was gone there came dayly a nyghtyngale in at that wyndowe / and sange ryght swetely of whose songe this wo full knyght ofte tyme was fed for Joye / and whan this byrde sealed of her songe than wolde she flye in to the knyghtes bosome and there this knyght fed her many a daye of hys byrde that god sente hym. It befell after vpon a day that this knyght was gretely desolated of comforte. Neuerthelesse the byrde sat in his bosome etyng hertes and thus he sayd vnde the byrde. O good byrde I haue susteyned the many a daye / what shalte thou gyue me now in my desolacyon to comforte me. Remember the well that thou arte hys creature of god & I also. Therfore helpe me now in my grete nede / whan that byrde herde this she flew forth frome his bosome and tarped frome hym thre dayes. But the thyrde daye she came agayne & brought in her mouth a precyous stone and layde it in the knyghtes bosome. And anone whan she had soo done she tooke her flyght and flew frome hym agayne. The knyght meruayled of the stone and of the byrde / and there with he tooke the stone in hande and touched the geuys and anone fell of his fetters and all his cheynes where with he was bounde sodenly brake. And anone he arose and touched the doores of the pryson and anone they

opened and soo he escaped and ranne fast vnto the Emperours palays / whan the keeper of the pryson perceyued this he blewe an horne thryse and thus he rayled by all the folke of the cyte and ledde them forth cryenge with an hyghe voyce. Loo the thefe is gone solo we we hym all. And with that he ranne before all his felowes towarde the knyghte and whan he came nyghe hym / the knyght bente his bowe and shotte an arowe wherwith he smote the keeper in the loun / ges and slewe hym / and than he ranne to the palays where as he founde socoure accor:dyng to the lawe.  

**¶** Were frendes this Emperour betokeneth our lord Ihesus Cryste whiche ordeyned for lawe that what mysdoer that is to saye / what synner myght escape and come vnto the palays of holy churche thughe confessyon and contrycyon sholde fynde there perpetuell socoure and helpe. This knyght betokeneth euery synner whiche is taken in deedly synne / and Jugged vnto the pryson of helle by the lawe of god. And he is strayfely bolide with cheynes of synne wherfore he wepeth and mourneth dayly for his trespas. The keeper of this pryson betokeneth the deuyll the whiche keepeth suche a man harde bounde in synne / and serueth hym with ryche and delytes of this worlde that he sholde not escape frome hym. The byrde that syngeth soo sweetely betokeneth the voyce of heuen the whiche sayeth vnto the synner thus. Reuertere reuertere sumamitis. Tourne agayne now tourne agayne thou prysoner / that is to saye / tourne agayne thou heuenly synner and I shall receyue the to grace. For whan mankynde was in Lyombo Patrum whiche was a certayne pryson of helle before the comyng of cryste Chan came a byrde / that is to saye / the godhede beryng



te vnto the grete rycheſſe. Therfoze telle me what is thy na-  
me. Wher loyde quod he I am called Lentriculus and I bes-  
hote you my trouthe and true ſeruyce and yf I doo others  
wyſe I ſubmytte me vnto you and to all maner of payne  
that ye can put me to / whan the Emperour herde this he  
promoted hym anore vnto grete rycheſſe. And anone after  
that he made hy a knyght and ſtewarde of his londe. And  
whan he was thus exalted to rycheſſe & honour he wared  
ſo proude that he deſpyed hym that were woꝛthyer than he  
and deſpyed ſuche as were ſymple and pooze. It was not  
longe after þ it befelle that this ſtewarde rode by a foreſte  
where as he mete with the. Foſtere and charged hym that  
he ſholde make an hondreth pyttes in the grounde and hele  
theym ouer with grene graſſe and ſmale bowes that yf wyll  
de beſtes fortunied by the foreſte that waye that they ſhoul-  
de falle in theym and ſoo ſholde they be taken and brought  
to the Emperour. The foſtere answered and ſayd. Syr as  
ye haue ſayd it ſhall be done. Not longe after it fortunied  
that this ſtewarde rode to this foreſt agayne to ſe yf theſe  
pyttes were made. And as he rode he bethought hym how  
grete a man and how myghty he was made and how that  
all thyng in that Empyre obeyed vnto hym and al redy at  
his wyll. And as he rode thynkynge thus he ſayd to hym-  
ſelfe. There is no god ſaue onely I. And with that he ſmote  
his horſe with his ſpores / and ſodeynly he felle in to one of  
the depe pyttes that he hadde ordeyned before hym ſelfe  
for the wyld beaſtes and for the grete depneſſe / therof he  
myght not ryle agayne by no maner of crafte / wherfoze he  
mourned gretly. And anone after hy came an hungry lyon  
and felle in to the ſame pytte and after the lyon an ape and  
after the ape a ſerpente / and whan the ſtewarde was thus  
walled with theſe thre beaſtes he was gretely moued & dyed



de soze. There was that tyme dwellinge in the cyte a pooze  
man named Gye the whiche had no maner good saue an  
alle wherwith dayly he carped stoches and sayllinge wode  
and suche as he coude gete for the forest to the market and  
solde theym and in this wyse he susteyned hym selfe and his  
wyfe as well as he myght. It fortunied that this pooze Gye  
wente to his forest as he was wonte / and as he came by  
the depe pytte he herde a man cryenge & sayd. O dere frend  
de what arte thou for goddes sake here me and I shall quyte  
the so welles that thou shalt euer after be þ better / whan  
this pooze Gye herde that it was the voyce of a man he mer  
uayled and stode all on the pyttes bynke and sayd lo good  
frende I come for thou hast called me. Than sayd þ knyght  
dere frende I am the Emperoures steward of all his lande  
de thus by fortune I am fallen in to this pytte and here be  
with me thre beestes / that is to saye. A Lyon / an Ape / and  
an horryble Serpent / whiche I dredde moost of all / and I  
wote not of whiche of theym I shall be fyrst be deuoured.  
Therfore I praye the for goddes sake gete me a longe corde  
wherwith thou mayste drawe me out of this foule and hor  
ryble depe pytte / and I shall make the warentyse to make  
the ryche in all thyng for euermore herafter for but I haue  
the rather helpe I shall be deuoured of these beestes. Than  
sayd this pooze Gye I may full euyl entende to helpe the  
for I haue no thyng to lyue on but as I gader wode and  
carp to þ markette to selle wherwith I am susteyned. Ne  
uerthelesse I shall leue my labour and fulfill thy wyll / &  
yf þe rewarde me not it shall be grete hurte and hyndraunce  
to me and to my wyfe bothe to be lettyd for you. Than þ  
steward made a grete othe and sayd that he wolde promo  
te hym and all his the nexte morowe vnto grete ryche.  
Than sayd Gye yf thou wylte fulfill thy promysse I shall do

that ye bydde me. And with that wente agayne to cyte and  
brought with hym a longe rope and came to the pytte and  
sayd. Syr stewart loo I lete doune a rope to the / bynde  
thy selfe by the myddes there with that I may pulle the vp.  
Than was the stewart gladde and sayd. Good frende lete  
doune the rope. And with that he caste the ende of the rope  
doune in to þ pytte. And whan þ lyon sawe that he caught  
the rope and helde it faste / and Gye drew the lyon vp we-  
rynge to hym that he hadde drawen vp the knyght. And  
whan he had soo done the lyon thanked hym in his maner  
and ranne to þ wode. The seconde tyme this Gye lete dou-  
ne the rope / the Ape lepte vnto it and caught it faste and  
whā he was drawen vp / he thanked Gye as coude & ranne  
to the wode. Thyrde tyme he lete doune the rope and dre-  
we vp the Serpente whiche thanked hym and wente to þ  
wode. The stewart cryed with an hyghe voyce. O dere  
frende now am I deliuered of thre venymous bestes Now  
lete doune the corde to me that I may come vp. And this  
poore Gye lete doune the rope and the stewart bounde  
hym selfe faste aboute the myddes of his bodye / and anone  
Gye drew hym vp. And whā he was thus holpe thus sayd  
he to Gye. Come to me quod he atte thre of the clocke to the  
palays and than I shall make the ryche for euer. This poor  
re Gye reioysed therof and wente home withoute ony re-  
warde. Than his wyfe demaunded hym why he gadered  
no wode wherwith they myght lyue that daye. Than tolde  
he her all the processe as it befell as it is wyrtten aboue how  
the stuard fell in to the pytte and the lyon / the ape / and the  
serpent fell in to the pytte that he had made in þ sayd forrest  
and how he helped hym oute with a corde and saued hym  
frome deuourynge of the thre venymous beestes / and how  
he sholde goo to the stewart and fetch his guardon and

retwarde on þ mozo we. Whan his wyfe this herde she reioy  
sed gretely and sayd. Yf it so shall be. good syr aryse to mozo  
we at due houre and go vnto þ palays and receyue your re  
warde that we may be comforted wel therby. The mozo we  
came and Gye arole and wente to the palays & knocked at  
the gate. Than came the Porter and asked the cause of his  
knockynge. I praye the quod this Gye go vnto the stewar  
de and saye to hym that here abydeþ a pooze man atte the  
gate that spake with hym yester daye in the fozeist. The por  
ter wente in and tolde the Stewarde lyke as the pooze mā  
hadde sayd. Thenne sayd the Stewarde. Goo thou agayne  
and tell hym that he lyeth for yester daye spake I with no  
man in the fozeist and charge hym that he go his waye and  
that I le hym there neuer after. The porter wente forth  
and tolde the pooze Guy how the Stewarde sayd and char  
ged hym to go his waye. Thenne was this Guy sorowfull  
and wente home / and whan he came home he tolde his wy  
fe how the Stewarde answered hym. His wyfe comforted  
in all that she myght and than sayd. Syr go ye agayne and  
preue hym thys. Thenne on the mozo we this Guy arole  
and wente to the palays agayne praynge the porter ons to  
do his erande agayne to the Stewarde. Than the porter an  
swered and sayd / gladly I wyll do thyn erande: but I do  
drede me soze þ it shall be thyn hurte. And than wente he in  
and tolde þ Stewarde of þ comynge of this pooze mā / whā  
the Stewarde herde þ he wente out & all to bette this sely gye  
& lest hē in peryl of deth / whā his wyfe herde this she came  
w her alle & led hē home as she myght & al þ she had she spe  
te vpon surgens and phecypens for to helpe hym. And  
whan he was perfyctely heled he wente to the fozeiste as he  
was wonte for to gader stykes and smale wolde for his  
lyuyng. And as he wente aboute in that fozeiste he sa /

we a stronge lyon dryuynge byfore hym Alles that were charged with chafet and marchaundysle. This lyon droue forth the Alles before Gye whiche dredde sore the lyon lest he wolde haue deuoured hy. Neuerthelesse whan he behelde the lyon better. He knewe well that he was the same lyon whiche he drewe out of the pytte. This lyon lefte not Gye tyll all the alles with h marchaundysle were entred in his house / and than the lyon dyde hym obeylaunce and ran to the wode. This Gye opteyned these fardels and founde grete rycheesse therein wherfore he made to doo proclame in dyuerse churches yf ony man had losse suche goodes but there was none that chalenged theym. And whan Gye sawe this he toke the goodes and bought therewith house and lande and soo he was made ryche. Neuertheles he haunted the fozeist as he dyde before. And after that as he walked in the fozeiste to gader wode he aspyed the ape in the top of a tree. The whiche brake bowes besely with his teeth & with his clawes / and threwe theym doune / soo that in shorte tyme that Gye had ladyd his alle / and whan the ape had soo done she wente awaye to the wode / and Gye wente home and on the morowe Gye wente to the fozeist agayne / and as he sate byndynge his sagottes / he sawe the serpente that he drewe out of the pytte come towarde hym berynge in his mowthe a precyous stone of thre colours the whiche stone h serpente lete falle at Gyes fote. And whan she had soo done she kyssed his feet / and than wente her waye. This Gye toke by this stone / and meruayled gretely of what vertue it myghte be / wherfore he arose hym vp and wente to a seller of precyous stones named Peter / and sayd dere broder I praye the tell me the vertue of this stone / and I shall rewarde the well for thy labour / whan this stone seller had well beholden & vnderstode the nature of this stone he sayd

good frende yf thou wylt to selle thy stone I shall gyue the,  
therfore am I. marke. Than sayd Syr Gye thus I wyl not sell  
my stone tyll thou tell me truly y<sup>e</sup> vertue therof. The man  
chaunce answered and sayd. without doubt this stone hath  
thre vertues. the fyrste vertue is this that who bereth this  
stone vpon hym shall haue Joye without sorowe. the secon  
de vertue is that he shall haue plente without defaute. the  
thyrde vertue is he shall haue lyght without derkenesse. &  
also it is a nother vertue that no man may selle it but for soo  
moche as it is worthe. and yf he dooth the contrarie y<sup>e</sup> stone  
retorneth agayne to the fyrste owner whan Syr Gye herde this  
he was ryght Joyefull & sayd to hym selfe in a good houre  
I wode the bestes oute of the pytte. Not longe after it be  
fell that this Syr Gye by vertue of this stone was made passyn  
ge ryche and bought grete possessyons and lyuelode. wher  
fore within a whyle he was made knyght. It was not long  
ge after the Emperour had knowlege how syr Gye had a  
stone of suche vertue. wherfore he sente for syr Gye coman  
dyng hym to come in all hast to hym and soo it was done.  
And whan syr Gye was come to the Emperour the Empe  
rour sayd vnto hym thus. My frende sayd he I haue herde  
of this that somtyme thou were in grete pouerte and now  
made by the vertue of a lytell stone y<sup>e</sup> thou arte ryche. Ther  
fore I praye the that thou sell me that stone. Syr Gye ans  
wered and sayd that may not I doo for soo longe as I ha  
ue that stone I am sure of thre thynges that is to saye of Joy  
e without sorowe plente without defaute. and lyght with  
out derkenesse whan the Emperour herde this he attempt  
ed moche eagerly to by that stone than he dyde before. And  
sayd Syr Gye of two thynges thou muste chese one. that  
is to saye chole whither thou wylte forsake this Empyre  
and all thy kynredde or elles selle me thy stone. Than sayd


syr Gye. My lord it muste nedes be thus be it atte youre  
wyll. Neuerthelesse I shall teell you the peryll of this stone  
for yf ye pay not therfore as it is worthe withoute doute it  
wyll come to me agayne. Than sayd the Emperoure sothe  
ly I shall gyue the luffycyent for thou shalt receyue of me  
a thousande pounde therfore / and soo it was done / syr Gye  
receyued the money and wente home. On the morowe erly  
opened his cofer and founde the stone / and than tolde he  
to the lady his wyfe how he had solde the stone to the Em  
perour and deluynered it / and how he founde it agayne in  
his cofer. Than sayd the lady his wyfe good syr in all the  
haste that ye can goo agayne vnto the Emperoure and tas  
ke to hym the stone for dyede that he be not wythe / and thos  
roughe malyce putte some fraude in vs. Thenne wente syr  
Syr Gye forthe agayne vnto the Emperour and sayd vnto  
hym in this wyse. My lord yesterdaye I solde you a ston  
ne / whiche it myght please you I wolde sayue see. The em  
peroure wente for the stone to his trefoure and founde it  
not / wherfore he was ryght sorowefull and came agayne  
and tolde Syr Gye how it was loste. Than sayd. Gye. My  
lord greue you noughte for I tolde you yesterdaye that I  
myght not selle it but yf I hadde the value therof / and yester  
daye I receyued a thousande pounde of you therfore /  
and this daye I founde it in my cofer agayne / and therfore  
yf I hadde not brought you the stone agayne / peraduenture  
ye wolde haue shewed me youre heuy lordeshyppe / and  
with that he shewed forthe the stone / wherfore the Emper  
roure meruayled gretely and sayd. Syr Gye by the trouthe  
that thou owest to me tell me how thou camest by this sto  
ne. Than sayd Syr Gye By my faythe that I owe to you  
I shall tell you truely the veray trouthe as touchynge this  
stone / youre steward whiche is promoted by to nought




lete make many depe pyttes in youre foreste / and it fortun-  
ned not longe after that he selle in one of theym hym selfe /  
and myght not ryle agayne for depnesse of the pytte / it for-  
tuned also the same daye that a Lyon an ape and a serpente  
felle in to hym. That tyme was I pooze man and as I wal-  
ked in the foreste with my alle for to gader wode he cryed  
vnto me that I sholde helpe hym oute of the pytte and saue  
hym fro the dethe / for there were in the pytte with hym thre  
venymous beestes / That is to saye a Lyon / an ape / and a  
foule serpente. And than he behyght me by mouche to pro-  
mote me & al my kynne vnto grette rycheesse And whan that  
I herde that I was glade and lete doune a corde suppo-  
singe to haue drawen by hym / and than I haled by a Lyon  
and after that I drew by an ape / and than a serpente /  
and atte laste youre steward. The Lyon gaue me ten asses  
charged with marchaundys / the ape gaue me wode as mo-  
che as myn alle myght bere / and the serpente gaue me this  
stone that I haue solde you but your steward bete me and  
wounded me soo soze for my good dede that I was borne  
home vpon myne alle whan the Emperoure herde this his  
herte was meued gretely agaynst the stuarde wherfoze he  
called hym and examyned hym of that false dede / but he  
was dombe and wolde not speke / for soo moche that he cou-  
de neuer his false hede denye. Than sayd the Emperour. O  
wretched creature / vnreasonable bestes as the Lyon that ape  
and the serpent rewarded hym for his good hede / and thou  
whiche arte a resonable man / haste beten hym almost to des-  
the that saued the and drew the out of the pytte. Therfoze  
for thy falschede & wychednesse I Iuge the to be hanged this  
day on þ galowes / & al thy goodes & londes I graunte vnto  
gpe / & also I ordeyne þ syr gpe shall occuppe thy place & be  
stuarde & so it was done. Whā syr Gpe was th<sup>r</sup> rewarde by

the Emperour and made stuarde he was well byloued of e-  
uery man longe tyme / and at the laste ended his lyfe with  
honoure and goodd pease

**T**his Emperour betokeneth h<sup>e</sup> fader of heuen The pooze  
man betokeneth euery man the whiche cometh in to this  
worlde feble and naked frome his moders bely / and at the  
laste is promoted to grete rycheesse and worldely honoure as  
the Salmyst sayth. *Ne stercoze erigens pauperem.* God  
lyfteth vp the pooze man out of fylth / and many suche men  
knowe nerther god ne hym selfe but maketh hym selfe to  
make depe pyttes / that is to saye unkyndenesse and malpce  
they ordeyne a penynt symple men in the whiche pytte the deu-  
yll causeth them oft tyme to fall accordyng to a text in h<sup>e</sup>  
*Eccliasico* soueain qui alteri facit ipse incidit in eam / that  
sayth this / who maketh a pytte to another man oft tyme he  
falleth therein hym selfe / the whiche text was well proued  
by *Marchoy* / and anone this Gye that wente dayly to h<sup>e</sup>  
foress with his asse to gader woode betokeneth euery ryght  
full man dzedynge god in the foress of this worlde the wo-  
de that he gadereth betokeneth his merytory werkes that  
he carryed on his asse whiche betokeneth h<sup>e</sup> body of mā whers  
with his soule may Joye and lyue in the tabernacle of heue  
and as the stuarde / the lyon / the ape / and the serpente that  
fell in to the pytte. Ryght soo whan a synfull man falleth in  
the pytte of synne True lyon of the kynred of Jude that is  
god almyghty descendeth with hym as often tyme as the  
synner hath the wyll to come to grace. Therefore sayeth the  
Salmyst thus. *Quia ipso sum in tribulacione.* That is for  
to saye I am with hym in tribulacion. This Gye draweth  
by the lyon / that is to saye almyghty god oute of the pytte  
by the rope of vertues / he drawe by the ape also that is to

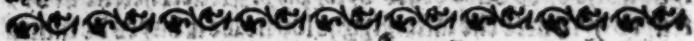
ape contrarie wyll to reason that he myght obey vnto rea-  
son. For of all maner of bestes the ape is moost lyke vnto  
man. Ryght soo amonge all the strengthynesse of soule wyll  
oweth namely to be lykened to reason and to obey reason.  
He dyewe by also a serpente by the whiche is vnderstonde  
penaunce for two causes. For þe serpente bereth in his mow-  
the the venym and his taylor is a medycyne. Ryght so penaun-  
ce bereth at the begynnynge bytternesse vnto the doer. Nes-  
withelasse it is ful swete and medycynable vnto the soule at  
the ende. And therfore euery ryght wyle man sholde dyawe  
vnto hym the serpente of penaunce. And atte the laste he  
dyewe by the stwarde frome the pytte of synne accordyn-  
ge vnto Cristes saynge thus. I am not come onely to calle  
to me ryghtfull but synners vnto penaunce. 

Also it is wyrten that Seneca called Senek that taught  
an Emperoure many lozes and vertues of trouthe. And at  
the laste lyke this stwarde he lete sler his mayster Senek.

Also Criste gaue power vnto Judas to werke myracles  
lyke as he dyde vnto other dyscyples. Neuerthelesse he by-  
traped hym atte the laste. Ryght soo wolde a dayes be many  
chyl dren of Bellpall whiche deylteth moze to do harme than  
good in especyall to theym that wolde teche theym in par-  
tye bothe for soule and for body. The Apol gaue vnto the  
ryghtfull man ten asses charged with marchaundyses that  
is to saye oure lord Ihesu crist gaue vnto euery ryght-  
full man ten commaundementes charged with vertues by  
the whiche he groweth in to the rychesse of heuen. 

The ape also gadred hym wode as ofte as the ryghtfull  
man wozyeth wyrtfully the dedes of charyte. For wodels  
J.iii.

profytable for two thynges / that is to save to make fyre &  
to buylde an house. Ryght soo perfyte charyte beteth the  
aungell bothe accordyng to þe scripture saynge thus. *Quia  
magis gaudium est angelis. &c.* That is to save. More Joy  
is to aungelles for one synner doyng penance. &c. Char-  
yte also arayeth the house of heuen agaynst the comyng of þe  
soule. The serpente also gaue hym a stone of thre dyuerse  
maner of coloures the whiche betokeneth our lord Ihesu  
criste whome we seke by penance. Therfore sayth saynt  
Jerome in the seconde table thus. *Post naufragium est  
premiu.* That is to save. We sholde doo penance after  
our trespas. That cryste is a stone may be proued by hym  
seife saynge thus. *Ego sum lapis viuus.* That is to save I  
am a stone of lyfe. Cryste hath thre coloures whiche bytoke-  
neth the myght of the fader the wysdome of the sone / and  
the mekenesse of holy goost. Therfore who that may gete  
this stone shall haue the Emppre of heuen and Joye witho-  
out sore and plente without ony maner defeaute and lyght  
without derkenesse. Unto the whiche lyght byngye vs our  
lord Ihesus Cryste that dyed for the and me and all mans  
kynde. Amen Amen Amen for saynt charyte. *ooo: ooo:*



*his Emperora is Jan* **M** **B**

**S**omtyme dwelled in Rome a myghty Emper-  
our whiche was named Anselme whiche wed-  
ded the kynges doughter of Ierusalem a fayre  
lady and a gracyous in the syght of euery man  
but she was longe tyme with the Emperour on  
she was conceived with chylde / wherfore the nobles of  
the Emppre were ryght sorowefull because their lord had  
none heyre of his owne hood bygotten. Cyt atte the laste

it befelle that this Anselm walked after souper on a nyght  
in his garden and bythoughte hym selfe howe he hadde  
none helye and howe the kynge of Amphyr warred on hym  
continually for so moche that he hadde noo sone to make  
defence in his absence / wherfore he was ryght sorowefull  
and wente to his chamber and slepte / and atte the last hym  
thought he sawe a byspon in his slepe that the moorninge  
was more clere then it was wonte for to be and that the  
moone was moche more pale on that one syde then on that  
other syde. And after he sawe a byrde of two coloures and  
by that byrde stode two bestes whiche fedde that lytel byr  
de with their herte / and after that came many mo bestes and  
bowed thei hedes toward the byrde & wente thei way.  
And than there came dyuerse byrdes that songe so sweetly  
and so shyll & the Emperoure awaked. In the moorninge  
erly this Anselme remembred his byspon and wondred mo  
che what it myght signyfy. wherfore he called vnto hym  
his Philosophers and also & states of his Empryre and tol  
de thei his dreime chargynge thei to telle hym the sy  
gnyfyenge therof vpon the payne deathe. And yf they tolde  
hym the true interpretacyon therof / he behored thei gre  
te reward. Than sayd they / Lorde telle vs your dreime and  
we shall declare vnto you what it betokeneth. Thenne the  
Emperour tolde thei frome the begynnynge to the ende  
lyke as it is wyten before. Whan the Philosophers herde  
this / with gladde chere they answered and sayd / Lorde the  
dreime that ye sawe betokeneth good. for thy Empryre shall  
be more clere than it is. The moone that is the more pale on  
the syde than on & other betokeneth & Emprys whiche hath  
lost parte of her coloure through & concepcion of a sonne whiche  
she hath conceyued. The lytel byrde betokeneth & some & the


shal here. The two bestes that fedde this byrde betokeneth  
all the wyse men and wyche men so this Emperre shal obeye  
thy sone. These other bestes the holwed theyr hedes to the  
byrde betokeneth that many other nacyon shal doo hym  
homage. The byrde that songe soo swetely to this yttell byr  
de betokeneth the Romaynes whiche shal reioyce and syn  
ge bycause of his byrthe. **CCCC:CCCC:CCCCCCCC**  
Loo this is the veray interpretacyon of your dreame whan  
the Emperoure herde this, he was ryght Joyefull. Soone  
after that the Emperesse trauepled and was deliuered of a  
fayre sone, in whose byrth was grete Joye made withouten  
ende. Whan that the kynge of Ampluy herde this, he thou  
ghte within hym selfe in maner folowynge. Loo I haue  
warred agaynst the Emperour all the dayes of my lyfe, &  
now he hath a sone the whiche wyll reuenge all the wrong  
ges that I haue doone and wroughte agaynst his fader  
whan that he cometh to full age. Therfore it is better that  
I sende vnto the Emperoure and beseeche hym of trespases  
and pease that his sone may haue noo thyng agaynst me  
Whan that he cometh vnto manhode / whan he had thus  
sayd vnto hym selfe he wrote vnto the Emperour beseechyn  
ge hym of hym pease / whan that the Emperour sawe that  
the kynge of Ampluy wrote to hym more for drede thenne  
for loue, he wrote agayne vnto hym that yf he wolde fynde  
good suerty for to kepe the pease / and bynde hym selfe all þ  
dayes of his lyfe to doo hym seruyce and homage and to gy  
ue hym yerely a certayne trybute / he wolde receyue hym to  
the pease / Whan the kynge hadde redde the tennoure of the  
Emperours letters / he called his counceyll praynge theym  
to gyue hym counceyll how he myght best doo as touchyn  
ge to this mater. Than sayd they. It is good that ye obeye  
the Emperours wyl and commaundemente in all thynges




for in the spryde he desyrceth of you surty for the pease: And  
as to this we answered thus sayd that ye haue but a daughter  
and the Emperour hath but a sone / wherfore lete a ma  
ryage be made bytwene them / and that may be perpetuell  
syhernesse of the pease. And also he asketh homage and ren  
tes whiche is good for to fulfyll. And thenne the kynge sente  
te his messengeres vnto the Emperoure sayenge / that he  
wyl fulfyll his entente in all thyng p<sup>r</sup> it myght pleas. his  
hyghnesse that his sone and the kynges daughter myghte  
be wedded togyder. All this pleased well the Emper<sup>r</sup> ure  
Neuerthelesse he sente agayne that yf his daughter were a  
clene byrgyne frome her byrthe vnto that daye / he wolde  
consente vnto that maryage. Thenne was the kynge ryght  
glade / for his daughter was a true byrgyne / therfore whā  
the lertres of couenauntes and syhernesse were sealed. The  
kyng byde make araye a fayre shyppe / wherin he myght  
sende his daughter / with many noble knyghtes / ladies /  
and grette rycheesse vnto the Emperoure for to haue his son  
ne in maryage. And whan they were sayllynge in the see to  
warde Rome / the storme arose so feruently and soo horro  
bly that the shyppe all to braste vpon a roche of stones / and  
they were al drowned saue onely the yonge lady whiche sette  
te her hope and her herte soo gretely on god / that she was  
saued. And aboute thye of the clocke the tempest ceased / &  
the mayden dyoue forthe ouer the waues in that broken  
shyppe whiche was cast vp agayne / but an huge whalle fol  
lowed after redy to deuoure bothe þ<sup>e</sup> shyppe and her / wher  
fore this yonge lady whan nyght came she smote fyre with  
a stone wherwith all the shyppe was gretely lpyghned and  
than the whalles durste not aduenture towarde the shyp  
pe for drede of fyre / but atte the cocke crowynge this yon

ge mayd was sore wery of the grete tempest and trouble of  
the see that she slepte / and within a lytell whyle þe fyre was  
oute and thence came the whalle and deuoured her. And  
And whan she wakened & vnderstode her selfe in the whal-  
les bely she smote fyre and within a lytell whyle she wound-  
ded the whalle with a knyfe in many places / and whan the  
whalle felte hym selfe wounded and hurte accordynge vnto  
his nature he swamme to londe. There was that tyme  
dwellynge in that countre an Erle that was a noble man  
whiche was named Phyllis whiche by cause of recreacyon  
walked by the see strande / and as he was walkynge thus  
in his dysporte he sawe where as the whalle was comynge  
towards the londe / wherfore he returned home agayne /  
and gathered many stronge men and came thider agayne  
and fought with this whalle / and wounded hym sore / and  
as they smote the mayden that was within her bely cryed  
with an hygge voyce and sayd / o gentylsyr haue mercy on  
me for I am a kynges doughter and a true byrgyn frome  
the houre of my byrthe vnto this daye. Whan the erle her-  
de this he wondred / and opened the syde of the whalle and  
founde the yonge lady and tooke her oute. And whan she  
was thus deliuered she tolde by ordre by & by whose dought-  
ter that she was / and how she hadde loste all her goodes in  
the see / and how she shoulde haue ben maryed vnto the Em-  
perours sone. And whan the erle herde this he was ryghte  
gladde / wherfore he comforted her the more and kepte her  
styll with hym tyll she was well refreshed. And in the meas-  
ne tyme he sente messengers vnto the Emperoure lettyn-  
ge hym wyte howe that this kynges doughter was saued.  
Thence was the Emperour ryght gladde of her saluacyon  
and of her comynge / and hadde grete compassyon on her  
saynge thus, O good mayde for the loue of my sone thou

hast suffred moche thyng. Nevertheless yf thou be woz-  
thy for to be his wyfe soone shall I proue. And whan he  
hadde thus sayd he lette brynge forth thre vesselles. The  
fyrste was made of pure golde couched well with precyous  
stones without and within full of deed mennes bones and  
there vpon was this poyse wyten / Who soo cheseth me  
shall fynde that he deserveth. The seconde vessel was ma-  
de of fyne syluer spyled with erthe and wormes and thus  
was the superscrpyon / Who soo cheseth me shall fynde  
that his nature despyeth. The thyrde vessel was made of  
lede full within of precyous stones / and therupon was wy-  
ten this poyse / Who soo cheseth me shall fynde that god has  
the dysposed for hym. These thre vessels the Emperour shew-  
wed to the mayden and sayd. Lo here daughter these be  
noble vessels yf thou chese one these wherin is profyte to the  
and to other than shalt thou haue my sone. And yf thou  
chese that wherin is no profyte to the nor to noue other / so  
they thou shalt not wedde hym. Whan the mayden sawe  
this she lefte vp her handes to almyghty god & sayd. Thou  
lozde whiche knowest all thynges / graunte me grace this  
houre so to chese that I may receyue the Emperours sone.  
And with that she behelde the fyrste vessel of golde that  
was forged and graued royally / and redde the scripture.  
Who cheseth me. &c. saynge thus. Though this vessel be  
full precyous and made of pure golde. Nevertheless I wote  
neuer what is within. Therefore my lozde this vessel wyll  
not I chese. And thenne byheide she the seconde vessel that  
was of clere syluer and redde the superscrpyon who so che-  
seth me shall fynde that whiche his nature despyeth. And  
saynge thus within her selfe / yf I chese this vessel what is  
within knowe I not / but well I wote them shall I fynde  
that nature despyeth / and my nature despyeth the lode of p

fleshe / and therefore this bestelle wyll I not chese / Whan  
she had seen those two bestelles and gyuen an answer as  
touchynge to theim / she behelde the thyrde bestell of lede  
and rede the superscrypcyon / who soo cheseth me shall syn-  
de that god hath dysposed . Thynkynge within her selfe.  
This bestell is not passynge tyme ne precyous without for-  
the . Nevertheless the superscrypcyon sayd who cholet  
me shall synde that god hath dysposed and withouten doub-  
te almyghty god neuer dysposed any harme . Therefore as  
as nowe I wyll chese this bestell / whan the Emperour sa-  
we this he sayd . O good mayden open thy bestell for it is  
full of precyous stones and see yf thou haste wel cholen or  
none / whan this ponge ladye had opened it atte the Empe-  
rours commaundement / she founde it full of golde and pre-  
cyous stones lyke as the Emperour had tolde her before /  
and than sayd the Emperour O my dere daughter bycau-  
se thou hast wel cholen therefore thou shalt wedde my  
sone . And whan he had soo sayd / he ordeyned a marriage  
and wedded theim to gyder worthely with moche Joye &  
honoure . And so they contynned to theire lyues ende bothe  
in Joye and solace. 

 DERE frendes this Emperoure betokeneth the fader of  
heuen the whiche was longe tyme without a carnall sone /  
wherefore many men were perished and wente vnto helle  
The Emperesse conceived whan the aungell Gabryell sayd  
Loo thou shalt concyue and bere a chyld . And thenne þ  
joyntment began to clere whan this lytell chyld lyghte-  
ned the mayde with his speche . The mayde began to were  
pale whan the face of the byrgyn Mary was ouer shadow-  
wed by the vertue and grace of the holy goost / and not once  
ly her face was thus shadowed / but all her body for the

thus shadowed but also her body for she was with chylde  
as an other woman wherefore Ioseph wolde haue forsaken  
her purely and gone aways. The ytell byrde that come  
frome the one syde of the moone betokeneth our lord Ihesu  
crist whiche at mydnyght was bozne of our lady wrap  
ped in clothes and layde in the oxe stalle. The two bestes  
betoken the asse and the oxe that Ioseph brought with hym  
whiche honoured hym in his byrth. These other bestes that  
came fro ferrs countrey betoken the herdes on the felde to  
whome the aungell sayd thus. Ecce nuncio vobis gaudium  
magnum. Lo I shewe to you grete Joye the byrdes that  
longe soo sweetely betoken the aungelles of heuen whiche  
longe at his byrth this mety longe. Gloria in excelsis. Joye  
to god above / and pease to men in erthe. The kynge of  
Babylone whiche helde warre ayens the Emperour betokes  
neth all manshode that was contrarie to god as longe as  
he was in the byrles power. But anone whan our lord  
Ihesu crist was bozne he bowed hym selfe to god and bes  
ought hym of pease whan he receyued his crystendome. For  
atte our crystenyng we behote to drawe onely to god and  
forsoke the deuyll and all his pompes. This kynge gaue his  
doughter in maryage to the Emperours sone. Ryght soo  
eche of vs ought to gyue his soule in maryage to goddes so  
ne for he is ever redy to receyue our soule to his spouse accor  
dyng to the scripture sayng thus. Dispensabo isam mi  
hi. I shall spouse her me / but of that soule may come to the  
palays of heuen her behoueth to sayle by the see of this worlde  
de in the thynpe of good lyfe / but often tymes there ryseth  
a tempest in the see that is to saye the trouble of this worlde  
the temptacyon of the fillhe and the suggestyon of þe deuyll  
aryseth to deynly and draweth the vertues whiche the soule  
receyureth at þe fonte stone. Neuerthelesse yet falleth she not

out of the Shyppe of charyte but kepeth her selfe surely there  
by feyth and hope. For as the apostle sayth. *Spe salui facti  
sumus*. By hope we be saued. For it is vnpossyble to be sa-  
ued without hope or feyth. The grete whalle that folowed  
the mayden betokeneth the deuyl whiche by nyght and by  
daye lyeth in a wayte to ouercome the soule by synne ther-  
fore doo we as dyde the mayden smyte we fyre of charyte  
and loue out of the stone that is cryste accordyng with his  
owne wordes saynge thus. *Ego sum lapis*. I am a stone.  
And certaynly the deuyl shall haue no power to greue vs.  
But many men begynne well as dyde the mayde / but at  
laste they be wery of theyr good werkes / and soo slepe they  
in synne. And anone whan the deuyl perceyueth this he de-  
uoureth the synner in euyl thoughtes delytes consente and  
worke therfore yf ony of vs fele our selfe / in suche lyfe vnder  
the power of the deuyl / late hym doo as dyde the may-  
den. Smyte the deuyl with the knyfe of bytter penaunce  
thenne kyndell the fyre of charyte and withoute doubt he  
shall caste the vnto the londe of good lyfe. The erle that cam  
me with his seruauntes to see the whalle betokeneth a dys-  
crete confessor / the whiche dwelleth besyde the see that is  
to saye besyde the worlde and not in the worlde. That is to  
saye not drawyng to worldely dylectacions but euer is re-  
dy with good wordes of holy scripture to see the deuyl /  
and to destroye his power we muste all crye with an hyghe  
and loude voyce as dyde the mayden knowleggyng our  
synnes and than shall we be best deliuered frome the deuyl  
and nourished with good warkes. The Emperoure sheweth  
this mayden thre vessels / that is to saye. God putteth  
before man lyfe and dethe / good and also euyl. And whiche  
of these that he cheseth he shall opteyne : Therefore Samp-  
son sayth thus. *Ante hominem mors et vita*. Dethe and



lyfe is sette before man chese whiche hym lyst. And yet man  
is vncertayne whether he be worthy to chole lyfe before he  
the. By the fyrste bessel of golde full of deed mennes bones  
we shall vnderstonde worldely men as myghty men and ry  
che / whiche outwarde shyneth as golde in rycheesse & pom  
pes of this world. Nevertheless within they be full of deed  
mennes bones / that is to saye the werkes that they haue  
wrought in this world be deed in the syght of god through  
deedly synne. Therfore yf ony man chose suche lyfe he shal  
haue that he deserueth / that is to saye helle. And suche men  
be lyke Tournes that ben whyte and ryally peynted and  
arayed without and couered with clothe of sylke and of gol  
de / but within there is no thyng but dype bones. By the se  
conde bessel of syluer we ought to vnderstonde the Justys  
ces and wyse men of this world whiche shyneth in fayre  
speche / but within they be full of wormes and erthe / that  
is to saye theyr fayre speche shall auayle theym nomore at  
the daye of dome than wormes or erthe / and perauenture  
lesse for than they shall suffre euerlastynge payne yf they  
dye in dedly synne. By the thyrde bessel of lede full of golde  
and precyous stones we ought to vnderstonde a symple  
fe and a pooze whiche the cholen men cholet that they may  
be wedded to oure blyssed lord Ihesu cryste by humylyte  
obeysaunce / and suche men bere with theym precyous sto  
nes / that is to saye merytory werkes / plesynge to god by  
the whiche att the daye of dome they be wedded to our lord  
Ihesu cryste and opteyne the heretage of heuen vnto  
the whiche oure blyssed lord Ihesu Cryste that dyed on  
rode tree for the and me and all mankynde Amen.





T
 Here dwelled in Rome somtyme a myghty Em-  
 perour named Calopodu whiche wedded a fayr  
 lady to his wyfe / they were not longe togyder  
 but that this Emperesse conceived and bare hy  
 a sone a goodly chylde and a fayre / and let hym  
 to scole. And whan he come to .xx. yere of age he desired his  
 faders herpytage sayge thus. Dere fader ye are an olde man  
 and may not gouerne your Empyre. Therfore yf it lyst you  
 to gyue it me it shall be to your profyte. Than answered the  
 Emperour and sayd. Dere sone I drede me sore that whan

Emperre is in the powder thou wylte not fulfyll my wylle ne  
my desire. Chan answered the Emperesse for soo moche she  
loued his sone better than her husbonde / and sayd my lord  
quod she that may not be for thou hast but one sone / & there  
fore as I beleue he wylle fulfyll hym entente in all thyng  
& this same Emperre may helpe hym ryght well. And there  
fore it is beste to graunte hym the Emperre: Chan answer  
ed the Emperour and sayd. I wylle first haue of hym a let  
ter ablygatorye that whan someuer he doo oony thyng as  
gaynst my wylle that I wylle not haue doone / that than I  
shall depyue hym of the Emperre without oony wylstandyn  
ge. The sone graunted this and lette make the oblygacy  
on / and sealed it. And whan this was done / this yonge Em  
perour waxed soo proude & he dyedde neyther god ne man  
and he dyde very moche harme. But euer his fader suffred  
it pacyently for he wolde not be corrected by noo man.  
Tylle atte the laste there felle a grete hungre and a derthe  
in that Emperre soo that many men dyed for defaute. This  
olde Emperour was by hym selfe and beganne for to haue  
nede wherfore he wente vnto sone for to haue gete on hym  
some sustenaunce. That his sone graunted and suffred for  
a whyle. But within choite tyme his fader beganne for to  
waxe seke wherfore he called his sone and prayed hym for  
to gyue hym a draught of muste. His sone answered and  
sayd. That wylle not do for I must is not good for thy com  
plexyon. Therne sayd the Emperour. I praye the sone gy  
ue me a draught of thy wyne. His sone answered and sayd  
that he wolde haue none / for my wyne is not yet syued / &  
yf I touche it / it wylle trouble and therfore I wylle not tane  
it tylle it be clere and syued. Therne sayd his fader than gy  
ue me some of thy seconde tonne. That wylle I not do quod  
he / for that wyne is passynge myghty and stronge / and sue

che wyne is not good for a leke man. Thenne prayde his fa-  
 der hym hertely for a draught of the fourth tonne. Than he  
 answered and sayd / therof gete ye none . For it is feble and  
 without ony sustentacyon / and suche wyne is not good for  
 you for it is not comfortable. Thenne sayd þe olde Emperour  
 now good sone gyue me thenne the fyfth tonne. That wyll  
 I not quod he for that tonne is full of leys and dregges and  
 suche is not for men vnthes for hogges / whan his fader sa-  
 we that he myght gete no thyng of hym and after that he  
 was hole as euer he was / than he wente vnto þe kyng of  
 Ierusalem and made his complaynte of his sone / and shew-  
 ed hym the letter obligatour þe his sone had made / whers  
 by his fader myght putte hym out of the Emppre withoute  
 ony withsaige / whan the kyng herde this he called þe Em-  
 perours sone to answeere to his fader. And whan he came he  
 coude not answeere to his fader well with no reason / whers  
 fore the kyng putte hym frome his Emppre and sealesened  
 his fader therin agayne and so he contynued all the dayes  
 of his lyfe. ❖:

¶ Dere frendes this Emperour betokeneth our lord Ihesu  
 cryste accordeynge to the psalme / saynge thus . He is thy  
 fader that hath the in possessyon / and made the of nought.  
 The sone betokeneth man to whome he gaue all the Em-  
 pyre of this worlde accordeynge to this scripture . Celum  
 cell domino . &c. That is for to saye . Heuen he hath gyuen  
 our lord / and erthe to man. Thankynde made an obligacy  
 on vnto our lord Ihesu Cryste whan he receyued his cryst  
 tendome atte the fonte stone / where he behyght hym suer-  
 ly to serue hym truly and to forsake the deuyll and all his  
 pompis and vayne gloyre . This Emperoure began for to

Waye seke vpon a daye / that is for to save in englyshe our  
lorde Ihesu cryste is troubled as often tymes as a crysten  
man synneth and breketh his commaundementes negligently,  
wherfoze he trusteth gretely the helpe of oure soule  
and than asketh he a draught of the fyrst tonne. That is for  
to save he asketh of man the fyrste age of his chyldhode to  
be spent in his serupce. But anone the wycked man answered  
and sayd. I may not doo so for my chyldhode is nyste  
that is for to save in englyshe. It is so tendre and so yonge  
it may attempte soo sone to serue god / whiche is openly fals  
se. for the chyld of one daye age is not without synne. For  
saynt Gregoꝝ sayth also in his dialog. That chyldren of. v.  
yere of age putte out fendes frome the bosomes of therr fa-  
ders. And whan god seeth that he may not haue of þ muste  
of his chyldhode. Thenne desyreth he the wyne of the secon-  
de chyldhode. Than answereth the wycked man and sayth  
that his wyne is not yet clere ynoughe that is for to save / he  
is not apte for to serue god & whan god may not haue of þ  
seconde tonne. Thenne asketh he of the thyrde tonne / that  
is for to save of the thyrde tonne of his yowth. Thenne an-  
swered the wycked man and sayd / that wyne is to stronge  
and wyghty. And therfoze his yowth ought for to be spen-  
ded aboute nedes of this worlde / and not in penaunce whi-  
che sholde make hym feble and weyke whan god seeth that  
he may not haue of this tonne. Thenne asketh oure lord  
Ihesu Cryste of the fourth tonne of age. And thenne ans-  
wered the wycked man and sayth that an aged man is feble  
and may not faste ne doo none harde penaunce / & yf he dy-  
de he shold be cause of his owne deth. And then asketh our  
lorde of the fyfte tonne. That is for to save / of his olde age  
whan he dooth crepe and maye not goo withoute a staffe /  
But the wycked man excuseth hym selfe / and saythe that

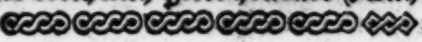
this wyne is to feble for to gyue suche a man that is feble/  
for yf he sholde faste one daye. It were tyme on the morow  
to make his graue. And whan our lord Ihesu cryste seeth  
that may not haue of the fyfth tonne. Than asked he of the  
syxth tonne. That is to saye whan man is blynde and man  
not goo to synne nomore / yet desyreth he of suche a maner  
drynke that is for to save the helpe of his soule. But þe wret-  
ched man lyenge in despayre sayth. Alas alas to me for by  
cause I serued not almyghty god my maker / and my rede-  
mer here in tymes paste whyle I was in my youth / and in  
my prosperyte. But nowe there is no thyng lefte but ones-  
ly the dregges and the leys of all wretchednesse. Therefore  
what auayleth nowe for to tourne me to godwarde / but for  
suche men me sholde mourne. Neuerthelesse god is so merc-  
cyfull that though he myght haue no seruyce of man in all  
his tyme / yet is he contente to haue the leyle of his tonne / þe  
is to say his good wyll though he may not serue hym other  
wyse / & soo shall his good wyll stande hym in good stede of  
penaunce. For in what houre the synner dooth his penaun-  
ce he shal be saued. As Ezechiel wytnelle. The apostle sayth  
thus Alas alas and welawaye for there be full many that  
wyll not gyue wyne ne none other thyng vnto hym wher-  
fore god shall complayne vnto the kynge of Iherusalem /  
that is to saye to his godhede atte the daye of dome / & than  
god and man shall gyue a sentence defensible ayenst suche  
men sayenge thus. *Eurui et non dedisti.* I haue hun-  
gred and ye haue me no mete. And I haue thursted and ye  
gaue me no drynke. Loo thus shall he reherce vnto the / the  
seuen wrekes of mercy / and whan this is done thenne shall  
they be put vnto euerlastyng payne / and þe ryghtfull men  
into euerlastyng lyf where they shal Joy wout ende vnto þe  
whiche by þe vs he þe dyed for vs on the rode tree. Amen.





On tyme there dwelled in Rome a myghty em-  
 perour named Antony vnder whose reygne &  
 rowlers of the see had taken prysoner a myghty  
 mannes sone of another region / and broughte  
 hym to the Emperours prysen faste bounde /  
 whan this yonge man was this in prysen he wrote to his  
 owne fader for his raunsome but his fader wolde no raun-  
 some paye me none other thyng sende to the conforzte of  
 hym . This herynge his sone wepte sore and myght not be  
 conforzt for the vnkynndenelle of his fader . This Empe-  
 rout had a fayre doughter whiche euery daye bysytte this  
 prysoner and conforzted hym as moche as she myght . Too  
 whome the prysoner answered thus and sayd . How shall I  
 be mery / or how may I hope thus for to lye faste bounde in  
 prysen frome & syght of man / and notwithstandinge this  
 it greueth me moze that my fader wyl not paye my raun-  
 some / whan this mayden herde this she was meued with  
 pyte and sayd . Dere frende I am sozry for the . Neuertheles  
 yf thou wylte graunte me one thyng I shall delpyer the  
 frome this angurthe & payne / what thyng is that . That  
 thou wylte take me to thy wyfe . Than sayd the prysoner . I  
 behote you surely to fulfyll your entente . And for the moze  
 sykernesse I gyue you my trowth / whan he had soo done it  
 was not longe after the mayden delpyered hym out of prys-  
 son and fledde awaye with hym home to his faders house /  
 whan the fader sawe his sone and the mayden togyder he  
 asked the cause why he brought her with hym . Than sayd  
 he . Syr this damopfell delpyered me frome prysen & thers  
 fore shes hall be my wyfe . Thā sayd his fader . I wyl not con-  
 cent & she shal by thy wyfe for . ii . resonable causes whiche I  
 shall shewe . The fyrst is this It is not vnknewen to the &  
 the Emperour her fader myght haue had for thy delpyer



raunce grete good / and for soo moche that she was vntreue  
to her owne fader and true to the / it semeth well that thou  
sholde not truste in her longe / for who is false to her owne  
fader by reason sholde be veray false and vntreue to another  
man. The seconde reason is this / the cause why she deliuered  
the fro emprysonmente. It was not for pyte ne for loue  
but for fleshely luste that she hadde to the. For atte thy deliuerance  
she made couenaunt with the to be thy wyfe /  
and hadde of the thy trowth / and therfore sone it is not reason  
that she sholde be thy wyfe. The mayden answered to  
this questyon and sayd. As for the fyrste reason that thou  
layest agaynst me that I sholde be vntreue vnto my fader /  
that is false / for my fader hath plente of rychelesse and thy sone  
is but pooze and therfore I holpe hym for pyte and for  
none other cause / and neuerthelesse thou whiche arte his  
fader wolde not paye his raunsome that he myght be deliuered  
frome pylson. Loo for this cause I haue deliuered hym  
therfore I am kynder vnto hym than thou whiche arte his  
owne fader / and he is more byholden to me thenne to the.  
Vnto the other reason where thou layest that I deliuered  
hym by cause of fleshely luste I answered and sayd playnly  
that is is not trouthe. For all maner of fleshely loue it caused  
for strength or elles for fayrnesse. But thy sone is not  
stronge / for his emprysonement hath done away his streng  
the. He is not fayre / for by the payne that he had in pylson he  
is made lowe and vnlustye to the syght / and therfore pyte  
onely meued me for to deliuer hym / and not fleshely luste  
Than sayd the sone to his fader Dere fader for soo moche  
that I was in parell of dethe / and wrote vnto the that thou  
woldest paye my raunsome that I myghte be deliuered /  
and thou woldest not helpe me. But this mayden of her gentyl  
nesse and for pyte saued me frome dethe and deliuered

me frome pryson. Therfore sochely she shall be my wyfe/  
wherfore he wedded her forthwith grete honoure & with  
her ended he his lyfe. 

**I** Dere frendes this Emperour betokeneth the fader of he  
uen. The yonge man that was taken with the rovers of þ  
see betokeneth all mankynde whiche was taken with the de  
uyl by the synne of oure foze fader Adam and was caste in  
to the pryson of helle with grete sorowe and payne. His fa  
der wolde not raunsome hym that is to saye þ wolde wol  
de do no thyng for hym. This fayre doughter betokeneth  
the godhede whiche came doune from heuen and toke man  
hode of the byrgyn mary / and so made a goosly maryage  
bytvene hym and man. And vpon this condycyon he deli  
uered mankynde out of the pryson of helle whan he came  
fro heuen & forsoke þ felawshipp of aungelles for to dwell  
with vs in this wretched valey of teares. But the fader the  
whiche betokeneth the worlde grutched euer agaynst hym  
and wolde not suffre that the soule of man sholde become  
the spouse of Ihesu Cryste / but that she sholde alwaye ser  
ue hym and forlake our lord. Therfore yf we folowe þ worl  
de & his banyles sochly we shall falle in the snare of the de  
uyl. fro the whiche defende vs our lord Ihesus Amen.

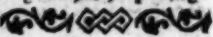
35  
**S**omtyme there dwelled in Rome a myghty em  
perour of grete lyuelode named Alexander / þ  
whiche aboue all vertues loued largesse / wher  
fore he ordeyned a lawe for grete curiolyte that  
no man vnder payne of dethe shold toyne a play  
se in his dyllhe at his mete / but onely eete whyte syde & not  
þ blacke / & ony mā wolde attempte to do þ cōtrary he shol  
de die wout remedy / but oꝝ he dyed he shold as he li. bones

to the Emperour what so hym lyst excepte his lyfe whiche  
sholde be graunted hym. It befell after on a daye that the  
re came an Erle and his sone of a straunge countre to spe  
ke with the Emperour. And whan this Erle was sette to  
mete he was serued with playse / and he whiche was hun  
gry and had appetyte to his mete / and after he had eten the  
whyte syde he tourned the blacke syde & began to ete there  
of wherfoze anone he was accused to theemperour bycause  
he had offended agaynst the lawe. Than sayd the Empe  
rour late hym dye accordynge to the lawe without ony de  
lay / whan the Erles sone herde that his fader sholde dye as  
none he sette hym doune on bothe his knees afore the empe  
rour / and sayd. O my reuerent lord for his loue that hen  
ge on crosse late me dye for my fader. Thenne sayd the Em  
pedur It pleaseth me well that one dye for the offence of  
lawe. Than sayd this erles sone sythe it is so that I shal dye  
I aske the benefytes of  $\text{h}$  lawe that is to saye that I may  
haue thre petycions graunted or I dye. The Emperoure  
answered and sayd / aske what thou wilt there shall no mā  
say nay. Than sayd this yonge knyght. My lord ye haue  
but one doughter the whiche I desyre of your hygnesse that  
she may lye with me a nyght or that I dye. The Emperour  
graunted though it were agaynst his will in fulfyllynge of  
his lawe. Neuerthelesse this knyght desfloured her not as  
that nyght. Therfoze he plesed the Emperour gretely. The  
seconde petitions this I aske all thy tresoure / and anone  $\text{h}$   
Emperour graunted bycause he sholde not be called a bree  
ker of owne lawe. And whan this erles sone had rescueued  
the Emperours tresoure he deperted it bothe to pooze men  
and ryche / wherfoze he opteyned there good will. My thyr  
de pericion is this. I aske my lord that all theyr eyen may  
by put oute in contynent whiche lawe my fader etynge of

the blacke playce wherfoze the Emperour lete make an in-  
quyscyon anone who it was þ̄ sawe the erle turne the plays-  
ce and they that sawe hym turne þ̄ playce / bethought them  
and sayd within them selfe. If we knowlege that we sawe  
hym do this trespass than shall our eyen be putte oute. And  
therfoze it is better that we holde vs styll / and so there was  
none founde that wolde accuse hym / whan this Erles sone  
sawe this he sayd vnto the Emperour. My lord quod he ye  
se that there is no man accuseth my fader. therfoze gyue ye  
ryghtfull Jugemente. Than sayd the Emperour. For soo  
moche that no man wyll knowlege þ̄ they sawe hym tozne  
the playce. Therfoze I wyll not that thy fader shall dye. Lo  
the sone thus saued the lyfe of the fader. And after þ̄ defeas-  
le of the Emperour he wedded his doughter.  

¶ Were frendes this Emperour betokeneth the fader of heu-  
uen whiche ordeyned for lawe that no man sholde tozne the  
blacke syde of þ̄ playce that is to save. There sholde no man  
laboure for rychesse or lordshyppe by couetyse and falsehede  
The Erle that came to þ̄ Emperour betokeneth Adam our  
foze fader whiche came out of the londe of Damasse to the  
courte of paradyce and tozned by the blacke syde of the play-  
ce whā he etc of þ̄ apple / wherfoze he sholde haue ben damp-  
ned vnto euerlastyng dethe and eternall dethe. But his son  
ne whiche betokeneth our lord Ihesu Cryste. For he toke  
fleshe of Adam leyng this profered hym selfe wyllfully to  
dye for hym the fader of heuen graunted that he sholde go  
doun to dye for mankynde. Neuerthelesse or he dyed he ask-  
ed thre petycyons of his fader of heuen. The fyrste was  
this that he myght haue by hym his doughter whiche beto-  
keneth the soule of man / and byryng her with hym in to the  
bosome of heuen accordyng to the wordes of. Dye sayng

℟. i.

thus. *Dispensabo eam michi.* That is to saye I shall wedde  
 de her to my wyfe. The secōde petycyon was this. All them  
 perours tresoure whiche betokeneth the tresoure of heuen  
 accordynge to this scripture. *Sicut disposuit michi pater.*  
 Lyke as my fader hath dysposed for me soo I dyspose for  
 you. The thyrde questyon was this. *¶* all theyr eyen shoulde  
 be putte oute / that is to saye / that the deuyll whiche dayly  
 accuseth man that he myght be put fro the lyghte of heuens  
 ly grace. And thus saued he mankynde and ledde hym vp  
 with hym vnto the palayce of heuen vnto *¶* whiche palayce  
 byrynge vs oure lord Ihesus. Amen. 

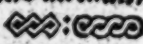


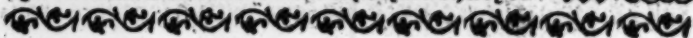
Here dwelled somtyme in Rome a myghty Em  
 perour named Lemicius whiche on a daye rode  
 in dysporte to a foreste where as he met sodeyns  
 ly with a pooze man to whome he sayd thus /  
 frende whens comest thou and who arte thou.  
 My lord quod he I came fro the nexte cyte and your man  
 I am. Chenne sayd the Emperour thou seemest pooze / there  
 fore yf thou wylte be good and true I shall promote the to  
 grete rychesse and honoure. Chenne answered this pooze  
 man and sayd. My lord I promyse you my faythe fully for  
 to be true vnto you as longe as I lyue. The Emperoure  
 anone made hym knyght and gaue hym grete rychesse. Whan  
 he was thus promoted he waxed so proude that he thought  
 hym selfe moze able for to be an Emperour than his lord /  
 wherfore he made suggestyon vnto dyuers lordes of that em  
 pyre that he myght blurpe and take vpon hym thurgh the stren  
 gthe of theym to be Emperour. Whan the Emperour herde  
 this anone he cryled hym and all tho that were consentyn  
 ge to hym soo that they were put in grete wretchednesse &  
 sorowe and than *¶* Emperour ordeyned other men in theyr



steede and gaue theym all the possession of the traytours  
and of there felawshyppe. And whan the banyshted men  
herde that straungers had take possession in theyr lande  
and goodes. Anone they conspyred agaynst hym & thurgh  
treason prayed theym vnto a feeite / and they as Innocen-  
tes thynkyng no treason came at the daye assygned / and  
were serued with fyue meales / whiche were enpossoned /  
wherfoze as many as tasted of that vytayll dyed in conty-  
nent / whan the Emperour herde this / he was gretely mos-  
ued and called his counceyll to wyte what was beste to be  
done of this treason and of theyr dethe. Than sayd þe Em-  
perours sone. My lord I am youre sone / and ye be my fa-  
der / and therfoze I shall gyue you good ceunsell and profy-  
table to all men. Not ferre hens is a lytell realme wherin  
dwelleth a fayre mayden and gracypus in the syght of eue-  
ry man whiche hathe an ozherde wherin there is a welle /  
wherof the water is of suche vertue / that yf it be caste vpon  
a dede man / anone he shall lyue agayne and recouer his ly-  
fe. Therfoze my lord I shall descende vnto the realme and  
seke that water by the whiche they that were slayne at the  
feest myght ryse agayne to lyfe. And whan the Emperour  
herde this / he was gretely gladded and sayd Sone thy cou-  
cell is ryght good and anone the Emperours sone wente  
in to the sayd realme and felle in conceyte of the mayden in  
soo moche that he entred in to the gardyne and layde of the  
welle. And whan he hadde soo done he made fyue depe tren-  
ches in the grounde in the whiche the water ranne tyll it  
came where the deed men laye buryed / and anone whan the  
water touched theym they arose frome dethe to lyfe / and  
thenne the Emperours soone ledde theym vnto his fader.  
And whan The Emperour sawe this he was ryghte Joyes-  
full / wherfoze he crowned his sone with a laurcate croun


ne in token of victorie / and soo he ended his lyfe in prase.


**T**his Emperour betokeneth þe fader of heuen. The poore man that was promoted betokeneth Lucifer þe whiche was made of nought and exalted in the Empyre of heuen in so grete Joye and clerenesse that hym seemed thurgh his pryde that he wolde be lyke almyghty god / and not onely lyke hym selfe but also more than almyghty god / wherfore the fader of heuen expyled hym and all theym that consented vnto hym to helle / and in theyr place man was exalted to grete Joye and honour. The deuyll seynge this entyced hym that man sholde come to such gloze and honour / as had Adam and Eue. vnto a feast whan they ete of the apple agaynst goddes commaundement / and counceylled them thus saynge. In what houre he ete of the apple ye shall be lyke goddes. And in this cursed feast they were serued with fyue meales the whiche were enpoysoned / that is to saye / theyr fyue wyttes were accorded in etyng of þe apple wherof man was infecte and dyed. This herynge þe Emperours sone moued with mercy came doune frome heuen in to this worlde and acquaynted hym soo well with the blyssed vyrgyne Mary that he founde in her the well of man hode and conioyned it to his godhede acorpyng to the scripiture. I am the well of lyfe who drynketh on it shall not thurst. After that he lete make fyue trenches in the grounde / that is to laye fyue woundes in his body of the whiche ranne bothe blode & water wherby all mankynde were reysed fro dethe to lyfe / and soo he ledde theym vp in to the palyce of heuen vnto the whiche our blyssed lord Ihesus Criste that shed his blode vpon the rode tree for the and me and all mankynde Amen Amen Amen for saynt charyte. 





S
 Ometyme there dwelled in Rome a myghty em-  
 perour the whiche was named Dunsane. In  
 whose Empyre dwelled a gentyll knyght & whi-  
 che had two sones. One of his sayd sones wed-  
 ded hym selfe aſtayneſt his faders wyll to a com-  
 une woman of the bordell. The knyght herynge this cryed  
 his ſone frome hym. And whan he was thus cryed he be-  
 gate on this woman a ſone / and ſone after that he wered  
 ſeke and nedefull wherfoze he ſente meſſengers to his fa-  
 der beſechynge hym of his mercy. This herynge his fader  
 had compaſſyon and ruthe of hym wherfoze he was recon-  
 ſyled. And whan he was thus brought agayne to his faders  
 grace he gaue his ſone whiche he had begoten afore of this  
 nedeful woman to his fader. And he kyndely receyued it as  
 his ſone and noryſhed it whan his other ſone herde this he

sayd to is fader. fader quod he it semeth þ thou arte out of  
thy ryght mynde the whiche I proue by this reason. for he  
is out of his mynde that recepueth a false heyre / & nourys  
sheth hym / whose fader hath done hym angurthe & displease  
afoze. But my brother whiche begate this chylde hath done  
the grete Iniurye whan that he wedded þ comune woman  
agaynst thy wyll and commaundement. Therfore me les  
meth that thou arte oute of thy ryght mynde. Therne ans-  
wered þ fader and sayd. By cause that thy brother is recon-  
syled thou arte enuyous to me and also vnkynde to thyn o-  
wne brother / wyllynge for to put hym from my felawshipp  
for evermore / & sothely none vnkynde man shall haue myn  
herytage but yf that he be reconcyled. But yet þ were neuer  
reconcyled of his vnkynndesse for thou myght haue recon-  
syled hym but thou woldest not / therfore of myn herytage  
getest thou no parte. 

 The fader of the two betherne betokeneth the fader of  
heuen. And this two sones betokeneth þ nature of aungel-  
les and nature of man. for man was wedded vnto a comu-  
ne woman of the bozdelle whan he ete of the apple agaynst  
the commaundement of god wherfore he was exyled by þ  
fader of heuen and putte fro the Joyes of paradyce. The  
sone of the comune woman betokeneth mankynde. This  
knyghtes sone that is to saye. Adam began to be nedefull /  
for after his synne he was putte frome Joye in to this wret-  
ched valey of teares and wepyng accordynge to this scryp-  
ture. In sudore vultus. &c. In the swete of thy bylage thou  
shalte ete thy brede. But after by the passyon of cryste he  
was reconcyled. But the other sone whiche betokeneth the  
deuyll was ever vnkynde & grutcheth dayly agaynst oure  
reconsyllynge saynge that by synne we oughte not to come

unto the heretage of heuen. Vnto þ which byrnye vs our  
lorde Ihesus. Amen.

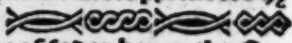
**H**ere dwelled somtyme in Rome a myghty Em-  
perour named donate whiche lete make .iii. yma-  
ges. Of þ which one helde out his hande strenght  
vnto the people and hadde on his synger a ryn-  
ge of golde. The secōde ymage had a berde of gol-  
de. And the thyrde had a mantell of purple/commādyngs  
ge vpon payne of deth that no man sholde robbe these yma-  
ges of the rynge berde noz of the mantell. It befelle after  
vpon a tyme that one Dionysle a tyraunt came in to þ tem-  
ple and toke awaye the rynge frome the fyrste ymage/ the  
berde frome the seconde/ and the mantell frome the thyrde  
And anone whan he had thus done he was accused vnto þ  
Emperour and broughte byfoze hym and was examyned  
of that trespasse/ why that he dyspoyled þ ymages agaynst  
the Emperour commaundement. Thenne sayd this diony-  
se. My lord it is lawfull to answer for my selfe / where  
none wyll answer for me / whan I entred in to the temple  
the fyrst ymage helde forth his hande strenghte to me / as  
who saythe. I gyue the this rynge / and therfoze I toke the  
rynge atte the gyfte of the ymage. And whan I sawe the se-  
conde ymage haupnge berde. I thoughte thus with in my  
selfe I knewe somtyme the fader of this ymage whiche had  
no berde and now his sone hathe a berde whiche is agaynst  
reason the sone to haue a berde and the fader none & ther-  
foze I tooke fro hym his berde that he sholde be lyke his fa-  
der. After that whan I sawe the thyrde ymage closed in a  
mantel of golde I thought that a mantell of golde was not  
byhouable to hym in wynter / for golde is naturally colde &  
myzt because of his deth / & therfoze I toke it fro hym because

it was to colde in Wynter / & to heuy in somer . Whan Doynyle had excused hym by these reasons . The Emperour answered and sayd . Thou hast answered Wyckedly for thy selfe / what sholde cause the rather than any other man to dyspoyle these ymages / for so moche that I commaunded that no man sholde doo theym any harme / and thyn owne mouth hath dampned the / and anon the Emperour called to hym one of his squyers and charged hym to smyte of his head and soo it was doone .

**T**his Emperoure betokeneth all myghty god the father of heuen . The thre ymages betokeneth the poore men the ryche men / and the myghty men of this worlde . The tyrant Doynyle betokeneth Justyces / Cheryfes baylyes / rathepolles / and all other offycers whiche take away fro poore men the ryng of the ryche and sayth thus . I may take that is gyuen me . But whan the poore man hath ought to done he muste nedes putte forth to gyue whyder he wyl or none yf he shall speede . They take also the berde from the ryche men & sayth thus / this man is rycher than his fader / Therfore take we his lyuelode fro hym and make hym lyke his forne faders . They take also the mantelle of golde frome theym whan they se any man of honour and of good lyuynge wyllynge to corecke suche myldoers than saye they this man is to cold / for he enclyneth no thyng to our opynones / and also he is to hote of power in werkynge agaynst vs therfore goo we & take frome hym the mantell of myght and so they accuse hym and putteth hym out of offyce . But certaynly all suche men standeth in peryll of euerlastyng dethe . Frome the whiche saue vs he that dyed for vs vpon the rode tree . Amen for saynt charyte .



**I**n Rome there dwelled somtyme a myghty Em-  
perour named Eneas / whiche had a yonge lady to  
his wyfe on whome he hadde begoten a fayre so-  
ne / whan the states of þe Emprre herde this they  
came vnto the Emperoure and besought hym to  
haue the kepyng of his sone. Anone the Emperour sente a  
sergeant throughtout the cyte sayng that in whose house we-  
re fyrste founde fyre and water / the good man of that hou-  
se sholde haue his sone in kepyng and to nouryshe / and  
that the Emperour made proclamacyon that who soo euer  
had his sone to kepe shold nouryshe hym cleynly and fede hym  
with holsome vytayle. And whan the chyld came to age  
than sholde the keeper be promoted to grete honoure whers-  
foze many men lete make redy fyre and water in hope to ha-  
ue the chyld. But on the nyghte whan euery man was a-  
slepe there came a tyraunt named Sulappus the whiche  
quenched the fyre and threwe out the water. Neuerthelesse  
amonge all the other / there was a man named Ionathas  
whiche laboured so dyligently that he kept bothe daye and  
nyghte fyre and water. In a mornynge erly the sergeant  
at the Emperours commaundement wente thurgh the  
cyte and sought in euery house for fyre & water but he cou-  
de none fynde tyll he came to Ionathas house where as he  
foude both fyre and water redy / wherfoze he was brought  
before the Emperour and his sone deliuered vnto hym ac-  
cordinge to his proclamacyon / whan Ionathas had the Em-  
perours sone he ledde hym home to his house / and sone af-  
ter sent for masons and carpenters and lete make a stronge  
chamber of lyme and stone. And whan þe chamber was ma-  
de he sent for paynters & lete paynte in the wall of the cham-  
ber within ten ymages with this popys wyrtten aboue theyr  
hedes / who despoyleth these ymages shall dye a foule dethe.

And that he dreyne on the doze a galowes / and a fygure of  
hys selfe hangynge therupon with this poply wyrtten aboue  
his hede. Soo shall he be serued that nouryssheth thempes  
rours sone amys. Also he lete make a chayre of golde / and  
hym selfe syttyng thein crowned with a crowne of golde  
with this superscrypcyon / aboue his hede / who that nourys  
sheth þe Emperours sone clenly thus shall he honoured whā  
this was doone. Oftymes in his slepe he was tēpted to des  
fyle the ymages / but anone he redde the superscrypcyon as  
boue thes hedes / and than all þe temptacions sealed. And  
whā the Emperours sone was euyl kepte than wente he  
to the galowes / and rede the poply that was wyrtten aboue  
his owne hede and for drede therof he kepte the chylde þe bet  
ter and was dyligent to tēde on hym. And whā he behel  
de the chayre and hym selfe syttyng thein crowned with  
golde he was ryght Joyfull / thynkyng to haue a good res  
warde for keepynge of the Emperours sone / whā the Em  
perour herde of his dyligente demenaunce aboute his sone  
he sent for hy & for his sone both / thankyng hy for his well  
keepynge and nourysshynge of hym / and after promoted hy  
to grete honour and worshyppe. 

**T**his Emperour betokeneth the of fader heuen the Em  
pyrre betokeneth the blyssed byrgyn Mary the emperours  
sone betokeneth our lord Ihesu cryste The sergeant that  
was sente thurgh he the cyte betokeneth saynt Johan þe bap  
tist whiche was sente afore our lord / to make redy for hym  
accordynge to the scripiture. Ecce mitto angelū. Ad I lens  
de my aūgell afore me. &c. The states whiche desyreth the  
Emperours sone to nouryshe betoken the pattrarkes and  
prophetes whiche desyre gretely to nouryshe our lord & so  
to se hym but they myght not se hym / ne noyrshe hym for  
fyre and water whiche sholde be causer of thes spght were

not with þ̄ perſyghtly. The fyre betokeneth the holy goost  
that had not yet apered in them/for they were not waſhen  
the water of the fonte. Alſo ye may vnderſtonde by the fyre  
perſyght charyte/and by the water true contricion whiche  
two now a dayes ſayleth in many men/and therfore they  
may not haue the lytell chyld Iheſu in theyr hertes. Jona-  
thas þ̄ waked ſo well betokeneth a good cryſten man whi.  
che ſtudyeth euer to wake in doyng of good werkes/ye  
doyng to god for ſynnes the fyre of charyte/ & the water of  
contricyon. But ofte tymes the tyraunt whiche betokeneth  
the deuyl putteth out þ̄ fyre of charyte fro mennes hertes  
and caſteth out the water of contricyon ſo þ̄ they may not  
nouryſhe this lytell chyld Iheſu. Therfore awake we as  
Jonathas dyd þ̄ we entre not in temptacyon. And calle we  
to vs maſons þ̄ is to ſay diſcrete coſellours/whiche can ma-  
ke in our hertes a chamber of ſtone/þ̄ is to ſaye a ſure feyth  
& hope. Thā calle we to vs peynters þ̄ is to ſaye prechours  
of goddes wordes whiche can paynt in our hertes ten yma-  
ges/þ̄ is to ſaye ten cōmaūdementes whiche yf þ̄ kepe and  
preſerue dayly / & deuoutly without doubte þ̄ ſhalte beho-  
noured in heuen. And yf þ̄ kepe well the Emperours ſone þ̄  
ſhalt ſytte in chayre of golde crowned with a crowne of gol-  
de/ & yf þ̄ nouryſhe not wel without doubte þ̄ ſhalt be han-  
ged on þ̄ galous of hell frome the whiche ſaue vs our deus  
lorde Iheſus. Amen.

**I**n Rome there dwelled somtyme a myghty Emperour named Nenalz the whiche had wedded the kynges doughter of hungry a fayr lady & gracious in all her werkes / & specially she was merciful as þe emperour lay in his bed he bethought hym þe wolde vylte þe holy londe / & on the morne he called to hym

the Emperesse and his owne onely broder and thus he sayd  
dere lady I may not ne I wyll not hyde fro the the pryuy-  
tees of my herte. I purpose to vpsyte the holy londe / where  
fore I ordeyne the pryncypally to be lady and gouernoure  
ouer all myn Empyre and ouer my people. And vnder the  
I ordeyne here my broder to be thy stywarde for to prouyde  
all thynges that may be profytable to me and to my people.  
Than sayd the Emperesse. Syth it wyll none other wyse be  
but nedes ye wyll go to the holy londe I shall be in your ab-  
sence as true as ony turtill that hath lost his felawe. for as  
I beleue ye shall not escape thens with your lyfe. The Em-  
perour anone conforsted her with sayre wordes and kyssed  
her and after that toke his leue of her and of all other and  
so wente forth towarde the holy londe. And anone after  
the Emperour was gone his broder waxed soo proude that  
he oppressed pooze and robbed ryche men & yet he dyd worse  
for dayly he styred the Emperesse to synne with hym. But e-  
uer she answered agayne as an holy and a deuoute woman  
and sayd. I wyll quod she neuer consente to you / ne to none  
other as longe as my lord lyues. Neuerthelesse this knyght  
wolde not leue by this answer but euer whā he founde her  
alone he made his compleynt to her / and styred her by all  
the wayes that he coude to synne with hym / whan this las-  
dy sawe that he wolde not seas for none answer ne wolde  
not amende hym selfe whan she sawe her tyme she called to  
her thre or foure of the worthiest of that Empyre and sayd  
to theym thus it is not vnkno wen to you that my lord &  
Emperour ordeyned me pryncypally gouernour of this Em-  
pyre and also he ordeyned his broder to be steward vnder  
me and that he sholde doo no thyng without my counceyl  
but he dooth all the contrary / for he oppresseth pooze men  
gretely & robbeth ryche men / & yet he wolde do worse yf he

myght haue his entente wherfore I commaunde you in my  
lordes name that ye bynde hym faste/and caste hym in pry-  
son. Thenne sayd they sothely he hath done many harmes  
syth our lord wente/therfore we be redy to obey your com-  
maundement/ but in this mater ye muste answere for vs to  
our lord the Emperour. Than sayd she dyede ye not for of  
my lordes knowe what he hath done as well as I he wolde  
putte hym to the sowlest dethe that can bethought. Anone  
these men sette handes on hym and bounde hym faste with  
yron cheynes and putte hym faste in prysen/ where as he  
laye longe tyme after/ tyll atte the laste it fortunied there  
came tydynges that the Emperour was comyng home &  
hadde opteyned grete woꝛshyppe and byctory/ whan his  
broder herde of his comyng he sayd/ wolde god my broder  
myght fynde me in prysen for/ thenne wolde he enquire the  
cause of myn emprysonement of the Emperesse/ and she wyl  
tell hym all the trowth/ and how. I desyred her to synne/ &  
soo for her I shall haue no grace of my broder but lose my  
lyfe this knowe I well therfore it shall not be soo. Thenne  
sente he a messenger vnto the Emperesse prayng her for cry-  
stes passyon that she wolde vouchsafe to come vnto the prys-  
on doze that he myght speke a woꝛde with her. The Em-  
peresse came to hym/ and enquiryed of hym what he wolde.  
He answered and sayd thus O lady haue mercy vpon me  
for yf the Emperoure my brother fynde me in this prysen  
thenne I dye without remedy. Thenne sayd the Emperesse  
yf I myght knowe thou woldest be a good man and leue of  
thy foly thou shouldest haue grace. Than dyde he behote her  
sykerly to be true and to amende all his trespasse/ whan he  
had thus promysed the Emperesse deliuered hym anone &  
made hym to be bathed and shauen and arayed hym woꝛ-  
shyppefully accorpyng to his estate/ and than she sayd vnto

to hym thus. Nowe good brother lepe on thy steede and come  
with me that we may mete my lord. He answered & sayd  
lady I am redy to fulfill youre wyll and youre commaund-  
ment in all thynges. And than the Emperesse tooke hym  
with her and many other knyghtes and rode forth to mete  
with the Emperoure / and as they rode toggyder by the way  
they sawe where a grete harte ranne afore them / wherfore  
euery man with suche houndes as they had chaled hym on  
horse backe / soo that there with the Emperesse was lefte no  
creature saue onely the Emperours brother / whiche seyng  
that no man was there but they two / this he sayd vnto the  
Emperesse. Loo lady here belyde is a preuy forreste and longe  
it is agone that I spake to the of loue come nowe and cons-  
sente vnto me that I may lye with the. Than sayd the Em-  
pres a sole what may this be / yesterdays I deliuered þe fro  
me pryslon vpon thy promesse in hope of a mendenment and  
nowe thou arte retourned to thy foly agayne / wherfore I  
saye now to the as I haue sayd before there shall no man do  
suche thyng with me but onely my lord the Emperoure  
whiche oweth of very dutye and ryght so for to do. Thenne  
sayd he / yf thou wylte not consente to me I shall hange the  
here vpon a tree in this forrest where no man shall fynde the  
& so shalt thou dye an euyl dethe. The Emperesse answered  
meekely and sayd though thou wylt smyte of myn heed and  
put me to dethe with all maner turmentynge thou shalt ne-  
uer haue thy consente to suche synne / whan he herde this he  
vnclothed her all saue her smocke / and henge her vp by the  
here vpon a tree and tyed her steede belyde her / and soo rode  
forthe to his felawes / and tolde theym that a grete hoost of  
men mete hym and toke the Emperesse awaye fro hym. And  
whan he hadde tolde theym this / they made grete sorowe.  
It befelle on the thyrde daye / after that / that there came an



erle to hunte in that foreste / and as he rode betynge the bray  
hes he ferte a fore / whome his houndes folowed faste tyll  
they came nere the tree wherupon the Emperesse was han  
ged / and whan the dogges felte the sauoure of her they lef  
te the fore / and ranne towarde the tree as fast as they cou  
de. The erle this seynge wondred and smote the spores into  
his horse syde / and folowed theyn tyll he came where as  
the body was hanged / whan the Erle sawe her this hangy  
ge / he meruayled gretely / for soo moche she was tyght fayr  
and gratyous for to beholde / wherfore he sayd vnto her in  
this maner wyse. O woman who arte thou & of what coun  
tre / and wherfore hanged thou here in this maner wyse / O  
Emperesse that was not yet fully deed / but in poynt redy for  
to dye answered and sayd I am quod she a straunge wo  
man and am come oute of ferre countrey / but how I came  
hyder god knoweth. Chan answered the erle and sayd who  
se horse quod he is this that standeth here by the bounde to  
this tree. Chan answered O lady and sayd that it was hers  
whan the Erle herde this / he kuelwe wel that she was a gen  
tyll woman / and come of somme noble kynred / wherfore he  
was the rather meued with pyte and sayd vnto her. O fayr  
re lady thou semest gentyll. And therfore I purpose to des  
lyuer the frome this payne yf thou yf thou wylte promyse  
to goo with me and noyssh the my ponge doughter / and teche  
her atte home in my castell / for I haue no chylde but ones  
ly her / and yf thou kepe her well / thou shalte haue a good  
rewarde / for thy labour. Chan sayd she as ferforthe as I  
can or maye I shall fulfyl thyn entente. And whan she had  
promysed hym thus / he toke her doune of Oke & led her ho  
me to his castel & gaue her O keppge of his doughter & he lo  
ued so moch & she was cherysshed so well that she lay every  
nyghte in the Erles Chaumber and his doughter togyder

And in his Chambrze every nyght there brente a lampe the  
whiche henge eyn bytwene the Emprisse bedde and the er  
les bedde. This lady bare her soo gently that she was belo  
ued of every creature. There was that tyme in erles courte  
a steward whiche loued moche this Emprisse aboue al thy  
ge / and oftentimes spake to her of his loue / but she answer  
ed hym euer agayne and sayd knowe ye dere frende for cer  
tayne I haue made a solemne vowe that I shall neuer lo  
ue man in suche wyse but onely hym whome I am greatly  
beholde for to loue hym by goddes commaundement. Than  
answered the steward and sayd thou wylte not than com  
lent to me. My lord quod she what nedeth the more for to  
aske me. The vowe whiche I haue made truly shall I kee  
pe and holde by the grace of god. Than whan the steward  
herde this he wente his waye in grete wrath and angre thy  
kyng within hym selfe and / yf I may I shall be wroken  
on the. It befell within shorte tyme after vpon a nyght  
that the erles chamber doze was forgotten and lefte busht  
te whiche the steward perceyued anon. And whan all the  
were a slepe he wente and espyed by the lyght of the lampe  
where the Emprisse and hyr poynte mayde laye togyder and  
with that drew out his knyfe / and cutte the throte of the  
Erles doughter and putte the bloody knyfe in the Emprisse  
hande she beyng a slepe and not knowyng nothyng thes  
of to this entente that the Erle whan he wakened shoulde see  
the knyfe in her hande and that he shoulde thynke that she  
had cutte his doughters throte wherfore she shoulde be put  
vnto dethe for his defaute. And whan this damoyzell was  
thus slayne and the bloody knyfe in hyr Emprisse hande. The  
Countesse awaked of her slepe and sawe by the lyght of the  
lampe the bloody knyfe in her hande wherfore she was al  
moost out of her mynde and sayd to the Erle thus. O my

lozde anone byholde in yonder ladyes hande a wonderfull  
thyng. The Erie awaked and byhelde on the Emperesse bed  
and sawe the bloody knyfe as the Countesse sayd wherfore  
he was gretefully meued and cryed vnto her and sayd. I was  
he woman of thy slepe what thyng is this I fele in thy han  
de. Anone the Emperesse thurgh his crye awaked of her sle  
pe. As in her wakynge the knyfe fell out of her hande. And with  
that she looked by her and founde the Eries daughter deed  
by her syde and all the bedde full of blode. wherfore with an  
hughe crye and voyce she cryed. Mas alas and wela way my  
lozdes daughter is slayne she cryed vnto the Erie with a py  
teous voyce and sayd a my lozde lette that deuyl be putte to  
the moost foule dethe that can be thought the whiche hath  
slayne thus our onely chyld. And whan the countesse had  
sayd thus to the Erie she sayd vnto þe Emperesse in this wy  
se. The hyghe god knoweth that thou myscheuous woman  
hast slayne my daughter with thyne owne hande. for I sa  
we the bloody knyfe in thyne hande. and therfore thou shalt  
dye a foule dethe. Thenne sayd the Erie in this maner of  
wyse. O thou woman. were it not that the dyede of god is  
soo grete I sholde cleue thy boody with my swerde in two  
partyes. for I deliuered the frome hangynge and now  
thou hast slayne my daughter. Neuerthelesse for me thou  
shalt haue no harme. therfore goo thy waye oute of this ci  
te without ony delaye. for yf I fynde þe here this daye thou  
shalt dye an euyl dethe. Thenne rose this woful Emperesse  
and dyde on her clothes and lept on her palfrey. and rode  
towarde the east alone without ony sauconduyte. And as  
she rode thus mournynge by the waye she espyed on þe lefte  
syde of the waye a payre of galous and seven sergeauntes  
ledynge a man to the galous for to be hanged. wherfore she  
was meued with grete pyte and smote her horse with the

spoies and rode to them praynge them that she myght bye  
that mysdoer yf that he myght be saued frome deth for ony  
mede. Than sayd they . Lady it pleaseyth vs well that thou  
bye hym. Anone the Emprresse accorded with them & payed  
his ransom and than he was deliuered. Thus sayd she to  
hym. Now dere frende be true tyll thou dye syth I haue de  
liuered the frome deth. On my soule quod he I you behote  
ener to be true. And whan he had thus sayd he folowed the  
lady styll tyll they came nyghe a cyte / and than sayd þ Em  
prresse to hym good frende quod she go forth thy waye afoze  
me to the cyte / and take vp for vs an honeste lodgynge / for  
there I purpose to rest a whyle. This man wente forth as  
she commaunded and toke vp for her a good lodgynge and  
a profytable where as she abode longe tyme after whan þ  
men of þ Cyte had perceyued her fayrenesse they wondred  
gretely / wherfore many of theym spake to her of vnlaw  
full loue / but it myght not prouaile theym by no waye. It  
fortuned after vpon a daye that there came a shyppe full of  
marchaundyse and arriued in the hauen of the cyte / whan  
the lady herde this she sayd vnto her seruaunt Go quod she  
vnto the shyppe and se yf there be ony clothe for myn vse.  
Her seruaunt wente forth to the shyp where as he founde  
many precyous clothes / wherfore he prayed the mayster of  
the shyppe that he sholde come in þ cyte and speke with his  
lady. The mayster graunted hym / and soo he wente home  
vnto his lady befoze and warned her of the mayster of the  
shyppes comynge. Anone after the mayster of the shyp ca  
me and saluted the lady worthely / and the lady hym recey  
ued accordynge to his degre praynge hym that she myght  
haue for her money suche clothe as myght be profytable for  
her werynge. Anone he graunted that she sholde haue. And  
soone they were accorded / wherfore the seruaunt wente as

gayne with the mayster vnto the shyppe. And whan they  
were bothe within the shyppe boorde / the mayster sayd thus  
vnto the ladyes seruaunt. My dere frende vnto the I wol-  
de open my counceyll / yf I myght truste in the / and yf the  
lyste to kepe my counceyll and helpe me thou shalt haue of  
me a grette rewarde. Thenne answered he and sayd I shall  
quod he be swozne vnto the on the holy gospels that I shall  
kepe thy counceyll and fulfyll thyne entente as ferforth as  
I can. Than sayd the mayster of the shyppe I loue quod he  
thy lady more than I can telle. For her fayrenesse is soo gre-  
te that I wolde gyue for loue of her all the good that I ha-  
ue and yf I may opteyne the loue of her thurgh thyne hel-  
pe I wyll gyue the what soeuer thou wylte desyre of me.  
Than sayd the ladyes seruaunt telle me quod he by what  
mene I may beste spede. Than sayd the mayster of þ shyp  
goo home to thy lady agayne and telle her that I wyll not  
delyuer to the my clothe but yf she come her selfe but byzys  
ge her not to the shyppe but yf the wynde be good and able  
for than I purpose to lede her away. Thy counceyle is good  
quod the ladyes seruaunt. Therfore gyue me some rewarde  
and I shall fulfyll thyne entente / whan he hadde thus re-  
ceyued his mede / he wente agayne to his lady and tolde her  
that by noo meanes the mayster of the shyppe wolde not de-  
lyuer hym the clothe but yf she came her selfe. The lady bys-  
leued her seruaunt and she wente to the shyppe. And whan  
she was within the shyppe boorde her seruaunt abode with-  
out / whan the mayster sawe that she was within the shyp  
and that the wynde was good he dreyue by þ sayle and sayl-  
led forth / whā þ lady had this perceyued. Thus sayd she to  
þ mayster. O mayster qd she what treason is this þ þ haste  
done to me. The mayster answered and sayd Madame cer-  
tainly it is such þ I muste nedes lye w þ & after wedde þ.

Forsoth quod she I haue made auowe that I shall neuer  
doo suche synne but with hym to whome I am beholde by  
ryght and by lawe. Sothely quod he yf ye wyll not graun-  
te me with youre good wyll I shall caste you out in þe myd-  
des of the see / and there shall ye dye an euill dethe. If it be  
quod she þe I must nedes consente oz elles dye. Than praye  
I the araye a preuy place in the ende of the shyppe where as  
I may fulfyll thyne entente oz I dye / but fyrste I praye þe  
that I may laye my orysons vnto the fader of heuen that  
he may haue mercy on me. The mayster beleued her whers  
foze he lete oz deyne her a cabone in the shyppes ende and in  
the gooth and lette her doune on bothe her knees and made  
her prayers saynge in this wyse. O thou my lord god whis  
che haste kepte me from my youthe in clennesse kepe me no-  
we that I be not defouled / soo that I may serue the euer wi-  
clene herte and mynde / whan her oryson was thus ended  
there rose sodeynly a grete tempest in the see that the shyp  
all to braste and all that were within perysshed saue the la-  
dy that caught a capyll and saued her selfe. And the mayster  
another of the shyppe. Neuerthelesse she knewe not of hym  
ne he of her / for they were dryuen to dyuers costes. This las-  
dy laded in her owne Empyre besyde a nonery wherin she  
was worshypfully receyued / and she lyued soo holy a lyfe þe  
god gaue her grace to heele seke folke of all maner of malis  
dyes / wherfoze there came grete people to her bothe croked  
blynde and lame / and euery man thurgh the grace of god  
and her holy prayer were heled / wherfoze the name of her  
was all knowen thurgh dyuers regyons. Neuertheles she  
was not knowen as Emperesse. In that same tyme the Em-  
perours brother whiche had hanged her byfoze by þe heere  
was smyten w a foule lepre. The knyght that slewe the ero-  
les doughter & put þe bloody knyfe in her hande was blynde



deſe and had the paſſye. The theſe that betrayed her to the  
mayſter of the ſhypp was lame & full of the crampe. And the  
mayſter of the ſhypp was dyſtraught out of his mynde / whā  
the Emperour herde that ſo holy a woman was in ſuche a  
nonry he ſayd to his broder thus. God we quod he dere bro-  
der vnto this holy woman that is dwellynge in the nonrye  
that ſhe may hele the of thy lepre wolde god quod he that I  
were heled. Anone the Emperour his owne perſone wente  
with his broder towardeſ the Nonery. And whan that the  
Nones herde of his comynge they receyued hym wothſhypp  
fully and with proceſſyon. And than the Emperour enquiry-  
red of the pyzoſſe of ony ſuche holy woman were amonge  
them that coude hele ſeke folke of theyr maladyes. The py-  
zoſſe answered and ſayd / that ſuche one was there. Than  
was the Emperreſſe called forth afore the Emperour / but ſhe  
muſſed her face as well as ſhe coude / that the Emperour  
her huſbande ſholde not knowe her / and whan ſhe had ſoo  
done. She ſalued hym with grete reuerence as perteyned  
vnto his eſtate / & he agayne in lyke wyſe ſaynge thus O go-  
de lady yf the lyſt of thy grace to hele my broder of his lepre  
I praye of me what thou wylte & I ſhall graunt it the for thy  
rewarde / whan ſhe Emperreſſe herde this ſhe looked aboute her  
& ſawe there the Emperours broder ſtode and was a foule  
lepre. She ſawe alſo there ſ knyght ſ ſlewe ſ Cries dought-  
ter blinde & deſe. The theſe ſhe ſaued fro ſ galmes lame  
& alſo the mayſter of the ſhypp dyſtraught oute of his mynde  
& all were come to her for to be heled of theyr ſykenelleſſe but  
they knewe her not / for all ſ they knewe her not thoughte  
ſhe knewe them. Than ſayd ſhe vnto the Emperour thus my  
reuerent lord though ye wolde gyue me all your Emprre  
I may not hele poure broder nor none of theſe other but yf  
they knowelege openly what they haue done / whan ſhe Em

perour herde this he tozned hym towarde his broder & sayd  
to hym broder knowelege openly thy synne before all these  
men that thou mayst be heled of sekenesse. Anone he began  
to telle how he had lyued his lyfe / but he tolde not how he  
had hanged the Emprisse in the foreste by the heere / whan  
that he had knoweleged all that hym lyste. The Emprisse  
sayd sothely my lord I wolde gladly lape vnto hym my me-  
dyccyne. But I wote ryght well it is in hayne for he hath not  
made a ful confessyon. The Emperour herynge this tozned  
hym towarde his broder / & sayd agayne in this wyse what  
euill sorowe or vnhappi wretchednesse is in the seest thou  
not that thou arte a foule laser. Therfore knowelege truely  
thyne synne that thou mayst be hole / or elles auoyde my fes-  
lawshyppe for euer. A lord quod he I may not tell my ly-  
fe openly but yf I be sure of thy grace / what hast thou tres-  
paced agens me quod the Emperour. His broder answered  
and sayd / myn offence agaynst the is greuous / and ther-  
fore I aske mercy. The Emperour thought not of the Em-  
prisse for as moche as he supposed she had be dede many yea-  
res before / he had his brother telle forth what he had offen-  
ded hym and he sholde be forgyuen. And whan the Empe-  
rour had thus forgyuen his broder he began to telle openly  
how he had despyred the Empriss to synne with hym / & how  
he had hanged her by the heere in the foreste by cause she wol-  
de not consente to hym. whan the Emperour herde this al-  
moost out of hym selfe in his wodenesse sayd thus. O thou  
moost wretched creature þ vengeaunce of god is fallen on þ  
and were not þ I haue pardoned the thou shouldest dye the  
foulest deeth that coude be thought. Than sayd the knyght  
that slewe the etles doughter. I wote not quod he of what  
lady yement / but well I wote þ my lord foude suche a las-  
dy hangyge by þ heere in foreste & brought her home to his

castell & bytoke her his daughter in keepynge / & I styred  
her to lyfie with me as moche as I coude but she wolde not  
consent / wherfore I slew the erles daughter & lay with her  
And whan þ I had so done I put the bloody knyfe in the la-  
dys hande & þ erle sholde thynke she had slayne his daug-  
ter with her owne hande / & than was she exyled thens but  
where she became wote I not. Than sayd these I wote ne-  
uer of what lady ye mene but well I wote þ leuen sergeants  
were ledynge me to the galowes / & suche a lady came ry-  
dynge by & bought me of them / and than wente I with her  
and afterwarde I betrayed her vnto a mayster of a shyppe.  
Suche a lady quod he receyued I. And whan that we were  
the myddes of the see I wolde haue layne with her but she  
satte doune to her prayers / & anone there arose suche a tem-  
peste that the shyppe all to braste and were all drownded sa-  
ue I. But what after þ befell on her wote I not. ¶ Than  
cryed the Emperesse with an hyghe voyce and sayd. Sothly  
dere frendes ye are now clene confessed / wherfore now wy I  
I laye to my neddyng / and anone they receyued theyr hel-  
th / whan the lady had thus done she opened her face vnto  
the Emperour / and he knewe her anone and ranne to her &  
braced her in his armes and kysed her oftentymes / and for  
Joye wepte bytterly saynge thus. Blyssed be god now ha-  
ue I founde that I desyred. And whan he had thus sayd  
he led her home vnto his palyce with grete Joye and after  
whan god wolde be pleased they ended theyr lyues both in  
peale

¶ This Emperour betokeneth our lord Iesu cryste The  
Empres betokeneth an holy soule. The Emperours broder  
betokeneth þ fleshe to whome our lord Ihesu cryste hath  
gyuen charge of his Empyre / but mooste principally to þ soule.  
¶ Nethelss þ wretched fleshe ofte styreth þ soule to synne

But the soule whiche loneth god above all thyng withstand-  
dyth that temptacon and calleth to her her goodly power  
that is to save reason wyll understandyng and concyence  
and maketh theym to enpryson the flesshe whiche is dys-  
bedyene to the soule in the pryson of penaunce vnto the tyme  
he obeye vnto reason in all thyng / and thus in hope of  
mercy he synneth agayn whome holy scripture sayge thus  
**Maledictus homo qui peccat in spe.** Cursed be that man  
synneth in hope. And atte the last the soule enclyneth to the  
flesshe and letteth hym of the pryson of penaunce and was-  
sheth hym frome the fylthe of synne and arayeth hym with  
good vertues and maketh hym lepe on the palfrey of cha-  
ryte and so rydeth he forth to mete our lord on Ester day.  
But alas for full ofte the synner trespasseth agaynst the ho-  
ly scripture wherfore the herte that is to save / the lust of  
flesshe and of synners aryeth before hym and after renneth  
grette houndes that is to save euyl thoughtes / and so longe  
they chase tyll the body and the soule be lefte alone / & than  
the flesshe styreth that noble soule the spouse of almyghty  
god vnto hym. But the blyssed soule whiche is so welbelos-  
ued with god wyll not forsake her lord and consente vnto  
synne / wherfore the wretched flesshe full ofte dyspoyleth her  
of all clothynge. This is to save of all her vertues / and han-  
geth her vp by the heete on an oke. That is to save on lustes  
and deleytes / and there she hangeth vnto the good erle co-  
nieth. That is to save / a dyscrete confessor come in the  
forest of this worlde to preche and tette þe worde of god and  
taketh her doune & ledeth her forth to þe churche to nouryshe  
the his doughter. That is to save / to nouryshe concyence w-  
therkes of mercy. The Erle had in his chamber a lampe w-  
ghte so enery dyscrete confessor or precher shoulde haue a  
foze hym the lampe of holy scripture where by he may see

dothe the greuaunce and profyte of the soule in teching of  
vertues and puttynge away of vyces. The snarke that ly-  
eth betwixt synne and synne is not elles but pryde of lyfe whiche is the  
atide of this worlde by whome many me be deceyued. But  
whan the soule that is so welbeloued with cryst wyll not con-  
sent to the synne of pryde / than taketh this cuple for warde  
the kynge of couetyse where with he fleeth the eyes bough-  
ter. It is to saye conceyue accordynge to the scripture sayn-  
ge thus. Golde and syluer hath blynded the eyes of Iuges  
and hath ouerthrowen wyse men so that equitye and right  
wynnes myght entre but fode a ferre and tozned theyr bac-  
kes. This lady also boughte a man from hangynge that is  
to saye from euerylastynge deeth whiche had deserued by de-  
dey synne. Therfore do we as dyde this lady / myte we our  
hoyle that is to saye oure fleshe with the spozes of penaunce  
and so dyde we forth in all haff to saue oure neyghbours from  
the gyltes of dedly synne helpynge them both bodely and  
goodly. as Salamon sayth too to that man lyenge in dedly  
synne that hath no man to lyfte him out thereof. Therfore  
awake thy neyghboure and helpe hym. for a brother that  
is holpen of an other there is lyke a sure cyte / and yf he gy-  
ge no more but a cuppe of water vnto hym in waye of helpe  
he shall not lose his rewarde. But many now a dayes ben  
full vnkynde as was this thefe whiche deceyued falsely his  
lady after that she had laued hym fro hangynge. The may-  
ster of the shyp betokeneth the worlde by whome many men  
ben deceyued. But neuer thelesse as ofte as a man taketh on  
hym wyffully the charge of pouerte / and obeyeth vnto the  
commaundement of god and forsaketh the worlde. Than  
bryketh the shyppe. For it is vnpossyble to please bothe god  
and man and the worlde at ones / whan this lady had elcas-  
ped the tempest of the see she wente to a Monery that is to

saye to the soule after the troubles of this worlde & wente  
to the holy lyfe. And tha she heled all maner syke folke that  
is to saye euery man þe is troubled in his soule þe is to saye In  
fecte w<sup>th</sup> dyuerse lekenesses whiche this lady heleth thughe  
holy lyfe. But þe soule myght not be seen of cryste her husbde  
de t<sup>ill</sup> she had knoweleged openly all theyr .v. wyttes how  
she had spent them. But whan she had made a pure confess  
yon than þe Emperour our lord god her husbnde kneme  
her & toke her in his armes & led her home to þe palyce of pa  
radyse. Unto þe whiche almyghty Ihesu bygge vs al Amen.

41 **I**n Rome somtyme there dwelled a myghty Em  
perour named Martyn whiche for loue kept with  
hym his broders sone whome men called Fulgen  
ci<sup>us</sup> with this Martyn dwelled also a knyght that  
was stuarde of his Emprre & vncle vnto the Em  
perour whiche enuyed this fulgenci<sup>us</sup> & studred bothe day  
& nyght how he myght bygge þe Emperour & this chylde at  
debate wherfore the stuarde on a day wente vnto þe Em  
perour & sayd. My lord quod he I whiche am youre true  
seruant owe of duty to warne your hyghnesse yf I here ony  
thyng þe toucheth your honoure wherfore I haue herde su  
che thynges þe I muste nedde vtter in secreete to your lordshyp  
byt wene vs.ii. Than sayd þe Emperour. Good frende quod  
he say what þe lyst. My lord quod the stuarde. Fulgenci<sup>us</sup> your  
colyn & your nye kynnesman hath dyffamed you wonder  
ly and shamefully thughe all your Emprre saynge þe your  
brethe styneketh þe it is deth to hym to serue you of your cup.  
Than the Emperour wared wrothe and almoost out of hy  
selfe for veray angre / and sayd to hym thus / I praye the  
good frende tell me the very trouth yf that my brethe so styns  
keth as he sayth. My lord quod the stuarde ye may beleue  
me for I neuer perceyued a sweter brethe in my dayes. Tha



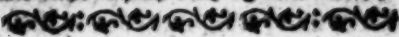
sayd the Emperour I praye the good frende telle me how  
I may brynge this thyng to preefe. The stuarde answered  
and sayd. My lord ye shall ryght well vnderstonde þe trou-  
the. For to morowe nexte whan he serueth you of your cup-  
pe ye shall se that he shall torne awaye his face frome you by  
cause of your brythe / and this is the moost betray preefe that  
may be had of this thyng. For sothe sayd the Emperoure a  
truer preefe can not be hadde of this thyng / wherfore anon  
whan the stuarde herde this / he wente to fulgencius and  
toke hym a syde saynge thus. Were frende thou arte my  
kynnelman / and neuewe to my lord the Emperour / ther-  
fore yf thou wylte conne me thanke I wyl tell the of þe  
ce wherof my lord complayneth ofte and thynketh to put  
the fro hym but yf it be rather amended and that myght be  
grette repreefe to the. Therne sayd this fulgencius. A good  
syr for his loue that dyed on the crosse telle me why my lord  
is soo moued with me / for I am redy to amende my de-  
faute in all that I may / and for to be ruled by your counceyll  
Thy brythe quod the stuarde thynketh soze that his brynke  
dooth hym no good / soo greuous vnto hym is the synkyn-  
ge of thy brythe. Than sayd fulgencius truly that percey-  
ued I neuer tulle nolle / but what thynketh you of my bry-  
the. I praye you tell me þe trouthe. Sothely quod he it syn-  
keth soule. Neuerthelesse he byleued all that he sayd. This  
fulgencius was ryght sorowfull & prayed hym of his coun-  
cell and helpe in this case. Than sayd the stuarde yf thou  
lyste for to do by my counceyll I shall brynge this mater to  
good conclusyon. Therfore I counceyll for the beste and al-  
so I warne the that whan thou seruest thy lord of his cup-  
pe than torne awaye thy face frome hym that he may not  
sele thy brythe till that tyme that thou haste prouyded the  
for somme remedye. Fulgencius therne was gladde and

sware that he wolde doo by his counsell. Not longe after it  
befelle that the chyldre serued his lord as he was wont to  
doo. Sodeynly he turned his face from the lord by the re-  
chyng of the swarde. And whan þe Emperour perceyved  
the bryddynge of his hede he smote the chyldre in þe brest with  
his sore saynge thus. O thou rybaude now see I well it is  
true that I have herde of the / and therfore go thou anone  
out of my syght that I se the no longer in my place / and  
with that the chyldre wepte sore & wydded fro that place out  
of his syght / and whan he had soo done the Emperour cal-  
led vnto hym his swarde / and sayd how may I put this ry-  
baude fro the worlde that hath me thus me defamed. My  
lord quod the steward ryghte well ye shall haue your ens-  
tente. For here belyde within thre leges ye haue bryke men  
whiche make the dayly grete fyres to brenne bryke. And al-  
so he make lyme. Therfore my lord sende to the this nyghte  
and charge hym vpon payne of dethe / that who so euer co-  
me to hym fyrste on the morowe saynge to theym thus my  
lord commaundeth you to fulfyll his wyll that ye take hym  
and caste hym in the furnes with the stones / & this nyghte  
commaunde ye this fulgence that he goo early in the morn-  
nyng to your werkemen & that he aske wheder that they  
haue fulfyllled your wyll or none / and than shall they accor-  
dyng to your commaundement caste hym in the fyre and  
thus he shall dye an euill dethe. Sothely quod the Empe-  
roure thy counceyll is good. Therfore calle to me that full  
generous / and whan this chyldre was come the Emperoure  
sayd to hym thus. I charge the vpon dethe that thou ryle er-  
ly in the mornynge and go to the brenners of lyme and bry-  
ke and that thou be with theym before sone ryle thre leges  
frome this house & charge them on my behalfe þe they fulfyll  
my commaundement or elles they shal dye a myscheuous dethe

¶ In this fulgencius my lord / yf god sende me lpe  
I shal fulfill your wyll though I sholde go vnto the world  
des ende / whan fulgencius had this charge he coude not  
slepe for thought but y he must arysen to fulfill the lord  
des comaundement. The Emperour aboute mydnyght sent  
to a messenger to his brekemakers on horsbacke comaundyn  
ge them vpon payne of deth y who soo euer came to the my  
stere in the moornyng saynge to them the Emperours com  
maundement whiche is befoze wyrtten y they cast hym in y  
fyre and brenne hy in to y bare bones. The brekemien sayd  
it sholde be done. And than rode the messenger home agayn  
and tolde the Emperour that his commaundement sholde  
be done. Ertly in y moornyng folowynge. fulgencius arose  
and araped hym towarde his waye / he herde a bell rynge  
wherfore he wente to that churche for to here masse / and af  
ter the leuacyon he selle a slepe and there he slepte a longe  
whyle so that the prest ne none other man myghte awake  
hym. The stwarde despyrnyng inwardly to here of his deth  
and how he dyde a aboute one of the clocke he wente vnto  
the workemen and sayd thus. Syres quod he haue ye done  
my lordes commaundement or not / than sayd they nay so  
thely we haue not yet done his commaundement but anone  
it shall be done a with that they sette handes on hym. Than  
cryed the stwarde and sayd good syres saue my lyfe. For y  
Emperour commaunded that fulgencius sholde be put to  
deth / than sayd they that tolde the messenger not vs / for he  
hadde who so euer come fyrst to vs in the moornyng sayn  
ge as it is wyrtten befoze that we sholde caste hym in y fur  
nyse / and brenne hym to ashes and with that worde they  
threwe hym in to the fyre and whan he was brenne fulgen  
cius came a sayd good syres haue ye done my lordes coma  
ndement. ye sothely sayd they / and therfore telle ye so y Em

perour. Than sayd fulgencius. for crystes loue tell me that  
cōmaūdement. we had in cōmaūdement sayd they on purp  
of deeth & who so euer came to vs fyrst in & manyng and  
sayd yke as thou sayst that we sholde take and caste hym  
to the fyre. But afore the came & stewart and therfore ha  
ue we fulfylled on hym the Emperours cōmaūdement  
and now he is brente to the bare bones. whan fulgenci  
herde this he thanked god that had saued hym from deeth  
and toke his leue of the werchemen and wente agayne into  
the palays. whan the Emperour sawe hym he was almost  
out of hym selfe. & sayd. haste & ben with the brekemakers  
and fulfylled my cōmaūdement. Sothely my gracious loz  
de I haue ben there. but o. I came your cōmaūdement  
was fulfylled. How sayd the Emperour may that be true.  
forsoth sayd fulgencius the stewart came vnto them as  
fore me and sayd that I sholde haue sayd. And whan they  
herde that they toke hym and threwe hym in to the fyre. &  
yf I hadde come ony rather so wolde they haue done to me  
And therfore I thanke god whiche hath saued me fro deeth  
Than sayd the Emperour. tell me quod he the trouth of su  
che thynges as I shall aske the. As I byleue quod fulgen  
cius yet founde ye neuer in me no falschede. And therfore I  
wonderd why ye had ordeyned for me suche a deeth. for well  
ye knowe I am your broders sone. Than sayd the Empe  
rour it is no wonder for & deeth thurgh the cōceyll of the st  
warde I ordeyned to the because & defamed me through  
out all myn empyre saynge that my brethe stanke so bytter  
ly that it was deeth to the. and in token here of thou tours  
nedest away thy face whan thou seruedest me of my cuppe  
and that sawe I with myn eyen. and for this cause I orde  
ned for the suche a deeth. and yet thou shalte deye but yf I  
here a better excuse. Al my reuerent lozde quod fulgencius

if it myght please you to here me I shall tell you a subtyll  
 ymagynacon. The Guarde & now is deed came to me and  
 sayd he tolde hym & my brethe thanke & therupon he coun  
 ceiled me & whan I serued you of your cup & I sholde coun  
 ne away my face I take god to wytnes I lye not. Whan the  
 emperour herde this he beleued hym & sayd. O my sone throu  
 ghe the ryghtwylle Jugement of god the Guarde is beate &  
 his owne wyckednes and enuy is fallen on hymself. for he  
 ordeyned this malycie agaynst the / & therfore parts moche  
 bounde to god that hath saued the frome deeth.

¶ This Emperoure betokeneth the pylates of the church  
 And fulgencius his newe betokeneth every good crysten  
 man whiche sholde duely and truly serue the curate of his  
 tythynge lyke as fulgencius serued the Emperour of his  
 cuppe. wherfore he shal be gretly loued of god. This stewart  
 de betokeneth every false crysten man too god as kayme  
 whiche often tymes tourned the hertes of ryghtwylle men  
 frome god saynge & his breth synneth. That is to saye that  
 the lyfe of the pylate is not acceptable to god ne man agaynst  
 this scripture saynge thus. Nolite iudicare. &c. Deme ye  
 not & be not demed. But ofte tymes suche malycious pros  
 ple accuseth ryghtwylle men / wherfor they shall be caste in  
 everlastyng fyre of helle where is waylynge wepyng and  
 mysery without charyte. And ryghtwylle men shall assens  
 de to everlastyng lyfe. Unto the whiche bringe vs our lord  
 de Ihesu cryste Amen. 



Here dwelled in Rome a myghty Emperour na  
 med Delyn? whiche had no childe save a daug  
 ghter a fayre creature & gretly beloued of her fa  
 der. As this Emperour walked on a daye on his

¶ And.

lynge in the fozeſt ſodenly he rode forth of his waye & tolde  
his men wherfoze he was gretly dyſconforted for he wyſte  
not whyther he rode ne in what place he was / tyll at ſ laſte  
whan had tyden thus all the day alone / in the euyngge he  
ſawe an houſe & thyder he rode a grette pace and knocked at  
the gate. Anone the good man of the houſe herde hym and  
aſked ſ cause of his knockynge & what he wolde. Were fren  
de quod the Emperour / lo it is nyght as ye may ſe therfore  
I praye you of lodgynge for the loue of god / whan he had  
thus ſayd the good man of the houſe bware ſ he was the  
Emperour answered thus / & ſayd. Good frende quod he I  
am Emperours foſter & haue plence of benyſon & of other  
bytayles for you / whan the Emperoure herde this he was  
tyght glad. Neuertheleſſe he tolde hym not ſ he was Em  
perour / and than the foſter opened the gate & receyued hym  
as woſhyppfully as he coude and ſette hym to his ſouper / &  
ſerued hym honeſtly. And whan he had ſupped ſ foſter brow  
ghte hym to his chamber / and whan tyme was he wente to  
bed. In that ſame tyme as it befelle the foſters wyfe was  
traueſlynge of chyld in another chambze by / and was des  
pyuered that ſame nyght of a fayre ſone / & the Emperoure  
lay in his bed ſlepynge he herde a voyce ſaynge to hym as hym  
ſemed theſe wordes thyes / take / take / take / & with that he  
a woke and meruayled what it myght be. Saynge thus to  
hym ſelfe / a voyce byddeth me / take / take / take / what ſhall  
I take / and he ſelle a ſlepe agayne / and the ſeconde tyme he  
herde a voyce ſaynge to hym theſe wordes / yelde / yelde / yel  
de / and with that he wakened and wondred gretly / ſayn  
ge vnto hym ſelfe what may this be. fyrſte and formeſte  
I herde a voyce and that ſayd. Take / take / take / and no  
thyngge I receyued. And tyght now I dyde here another



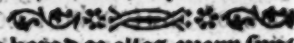
boyce and that sayd, yelde yelde yelde, what sholde I yelde I wote neuer. And as he laye thus thynkyng of hys selfe fell a slepe agayne and than he herde the thyrd boyce sayge these wordes thynges. fle fle fle. for this nyght is a chyld borne whiche after thy deale shall be Emperour. whan the Emperour herde this he wakened and wondred greatly what it myght be. In the mornynge erly folowynge the Emperour arose & called to hym the foster & sayd, dere frende I praye the & I wylt tell me yf any chyld be borne this nyght to thy knowlege. Wherby wyfe quod the foster this nyght is deliuered and hath borne a sone. I praye the sayd the Emperour shewe me thy sone. whan the Emperour had sene the chyld, he sawe a token in the chyldes bysage wherby he myght knowe hys another tyme & sayd to the foster thus. Were frende knowest thou who am I. The foster sayd thus. I say sothly sayd the foster for I sawe you neuer erste as I am remembred. Acuerthelesse it semeth thou sholdest be gentyll man. Than answered the Emperour & sayd I am quod he the Emperour your lord who me ye haue lodged this nyght wherfore I thanke you moste. This herynge the foster fell doune vpon his knees at his foot & besought hys lord of mercy & yf he had offended his highnesse in any thyng he prayed hys lord of forgynesse. Than answered the Emperour & sayd drede the not for I thanke the heretofore of thy good chere & thy sone whiche was borne to nyghte I wyl haue for to nuryllhe & to moze me I shal sende for hys lord quod the foster, it is not sufficient. I suche a lord sholde nuryllhe the chyld of his seruaunt. Acuerthelesse your wyll shall be done. for whan your messengers come I shall deliuer them my sone. whan this was sayd the Emperour toke his leue & rode home towarde his palays. And whan he was come home he called vnto hys seryuauntes as he trusted & sayd to theym thus. Do ye quod he

unto my fostere with whome I was lodged this nyght in  
the forest and receyue of hym his sone whiche his wyfe bare  
this nyght. And vpon a payne of deth I commaunde you þ  
ye slee hym by the awayne/and cast his fleshe to the dogges  
but bynge to me his herte with you. And but ye fulfill my  
commaundement ye shall dye the moost foulest dethe þ can  
bethought. Anone his seruauntes wente to the foreste and  
receyued þ fosters sone and brought hym with theym. And  
whā they were come nere þ palays/one of them sayd. How  
shall we do that we may fulfill our lordes cōmaundement  
in sleynge of this chylde. Some answered and sayd that þ  
chylde sholde be slayne/and some wolde haue saued his lyfe  
And whyle they strofe thus amonge them selfe one of them  
þ was moost mercyfull sayd O good frendes here my couns  
ceyll and ye shall not for thyne it / yf we murder this chyl  
de Innoceut we shal gretly offende our lord god. Therfore  
here be yonge pygges slee we one of theym & than we may  
bere with vs his herte/ and presente þ Emperour therwith  
saynge that it is the herte of the chylde / and thus shall we  
not shede the chyldes blode. Than sayd they thy counceyll  
is good. But what shall we do with the thylde. Good fren  
des quod he. Late vs wrappe hym in some clothes and laye  
hym in some holowe tree/for perauenture god wolde helpe  
hym and saue his lyfe/whan he had thus sayd they dyde af  
ter his counceyll in all thynges and slewe the pygge & wen  
te theyr way and bare home with theym the pygges herte  
to the Emperour/saynge thus to hym. Loo gracious lord  
we haue slayne the chylde/and with that they shewed hym  
the pygges herte. The Emperour supposyge þ it had be the  
chyldes herte and toke it & kest it in to þ fyre/dyspytously  
sayoc. Lo þ is his herte whiche sholde haue ben Emperour  
after me. Lo what it is to beleue in dremes & byspons whi

che be not elles but fantasyes and bayne thynges. The se-  
conde day after þ þ chylde was put in the holowe tre/there  
came an Erle to hūte in þ forest/ & as his houndes chased an  
herte/they came to the holowe tre where the chylde laye/ &  
whan they felte the sauoure of the chylde they wolde no fer-  
der go. The Erle seyng this / meruayled gretely why his  
houndes abode there/ & smote hors w his spores and rode a  
grete pase tyll he came to them. And whan he came vnto þ  
tree where in the chylde was closed & loked in at a hole/ and  
founde the chylde/ & and than was he ryght glad & toke vp  
the chylde in his armes ful lounge/ & bare hym home vnto  
his castell/ sayng to the countesse his wyfe. Lo my dere  
wyfe this daye by fortune I haue fcoude a full fayre chyls  
de in an holowe tree as I hunted in the forest wherof I am  
ryght glad. And by cause that I gate neuer sone ne doughter  
on the/ ne thou neuer yet concepued chylde therfore I  
exorte þ that thou wylte seyne thy selfe trauaylyng of chyl  
and laye þ thou hast bozne this chylde The countesse fulfyll  
led w gladnesse / & sayd my lord your wyll shall be done.  
Not longe after tydynges wente thourughe all that coun-  
trei that þ Countesse was deliuered of a fayre sone/ wher-  
foze they made grete Joye. The chylde began to waxe/ and  
was ryght well beloued of euery man / and specyally of the  
erle and of the Countesse. It befell after whan the chylde  
was. x. yere olde the Emperoure made a solempne feest to  
all his lordes vnto the whiche this Erle was called / and at  
the daye allygned came and brought þ chylde whiche was  
that tyme a fayre squyre and carued atte the bozde befoze  
the Erle The Emperour behelde hym gretely & espyed the  
token in forheede that he hadde sene befoze in the fosteres  
house / wherfoze he was gretely meued within hym selfe/  
and sayd vnto the Erle in this wyse / whose sone is this

quod the Emperour. Sothely sayd the Erle he is my sone.  
Than sayd the Emperour by the fayth and trouthe þ thou  
owest to me telle me the trouthe. The Erle seynge that he  
myght not excuse hym by no wyse but that he muste nedes  
tell/ than tolde he hym all togyder how he founde hym in þ  
foress in an holowe tree. This herseye þ Emperour almost  
waxed oute of hym selfe and called to hym his seruauntes  
whiche þ he had sente before to see that chylde. And whan  
they came he made them to swere on a boke that they shol-  
de tell the trouthe what they had done with þ chylde. Good  
lorde sayd they we put vs vnto thy grace for without doub-  
te yett so meued vs that we myght not flee hym whetfore  
we putte hym in an holowe tree/ but after warde what he  
felle on hym sochly we knowe not and in his flede we felle  
a pygge and brought you the herte therof/ whan the Empe-  
rour had herde the very trouthe of this mater/ he sayd vnto  
the Erle. This yonge man quod he shall abyde here with  
me. The Erle þ graunted though he it were greetely agaynst  
his wyll. And whan þ feell was ended/ euery man toke his  
leue at the Emperour and wente whither that theym lyke  
And that tyme as it fortuneth the Emperesse and her doughter  
sotourned in a grete countrey thens by the commaundes  
inuent of the Emperour. It befelle not longe after the Em-  
perour called vnto hym that yonge squyer and sayd. The be-  
houeth quod to ryde vnto the Emperesse my wyfe with my  
letters. Allredy my lord sayd he I am for to fulfill youre  
wyll. Anon the Emperour lete wyte letters wherof the en-  
tente was this. That the Emperesse sholde take the better of  
these letters & lette hym be drawen at an horses tayle/ & af-  
ter that she sholde lete hym be hanged tyll he were deed/ &  
that vpon payne of deeth/ whan the letters were all made &  
sealed than the Emperour toke theym vnto þ yonge squyer

commaundynge hym to speke hym her Journey. And anone  
the chyld receyued them gladly & put theym sure in a boze/  
and rode forth vpon his Journey. Whan he had ryden thre  
dayes or foure on his Journey in the tentyde he came vnto  
to a castell where as a knyght dwelled and prayed hym me-  
kepe of a nyghtes lodgynge. The knyght seynge and behol-  
dyng the good fauoure of this yonge Squire he graunted  
hym lodgynge and made hym good chere and well to fare  
and afterwarde brought hym vnto his chambze. And whā  
he was there he wente to bed and anone was on slepe for  
he was ryght wepy of his Journey & forgate his boze with  
the letters lyenge open in his chambze. Whan the knyght sa-  
we the boze he opened it and founde the letters sealed with  
the Emperours sygne manuell/ and was gretely tempted  
for to open them. And at the last he opened theym subtylly  
and thence he redde how the Emperesse vpon payne of deth  
shoulde putte the better of theym vnto the deth/ and than he  
was ryght sorowfull and sayd within hym selfe. Alas quod  
he it is grette pyte for to seee suche a fayre yonge man/ and  
therfore if I may it shall not be so. And anone the knyght  
scraped awaye that wytyng and wrote in the same paper  
a letter saynge these wordes. Vpon payne of deth I com-  
maunde the that thou take the yonge squire better of these  
letters and lette wedde hym without ony delaye vnto my  
doughter and poures with all the honoure and solemnyte  
that ye can/ & whan that they be wedded/ that ye take hym  
in honoure and worshyppe hym as youre owne sone. And  
that he kepe my place tyll I come to you my selfe/ whan the  
knyght had thus wyten he closed the letters subtylly and  
put them in the boze agayne. Erly in the mornyng the chyl-  
de arose and toke his leue of hys knyght and rode forth in his  
Journey/ and came the thyrde daye to the Emperesse and las

luted her worshypfully in the Emperours behalfe/ and so  
he her the letters/ & whan the emperesse had rede them/ anone  
she sente her messengers thughe þ courtte comaundyng the  
gentylmen to come to her daughters weddyngge atte a cer-  
tayne daie assygned/ whan þ daie was come theder came  
many grete lordes/ and anone this chyld wedded the Em-  
perours doughter with grete honour & worshyp accordyng  
to the tenoure of the letters/ and was ryght well beloued &  
moost honoured amonge the people. Not longe after it be-  
fell that the Emperoure came in to that countre/ whan the  
Empresse herde of her lordes comyng. She toke with her  
her sone in lawe with moche other peple/ and wente a peny-  
the Emperour to welcome hym whan the Emperour sawe  
this chyld ledyng the Empresse his wyfe he was gretely  
mued with hym selfe/ and sayd. O thou cursed woman for  
thou haste not fulfylled my commaundement thou shalt  
dye an euyll dethe. A lord quod she all þ ye commaunded  
to do I haue fulfylled. Nay cursed woman it is not so for I  
wrote to the þ thou sholdest put hym to deeth & now I se þ  
alyue. My lord quod she save your grace ye wrote to me þ  
I sholde gyue hym your doughter to wyfe/ and þ on payne  
of deeth. In wytnesse wherof lo here is your seale & your let-  
ters with your owne seale. Whan the Emperour herde this  
he wondred gretly & sayd is he wedded thā to my doughter  
ye sothly sayd þ emperesse longe agoone w grete solempnyte/  
and as I beleue your doughter is with chyld. Than sayd  
the Emperour. O þ lord Ihesu it is grete foly to stryue a-  
gaynst thyne ordynallice/ therfore syth it is so thy wyll must  
be fulfylled/ & with þ he toke his sone in lawe in his armes  
and kyssed hym whiche after his dethe was Emperour and  
ended his lyfe in rest and pease.   
¶ This Emperoure may betoken herod or elles euery kyn



ner whiche walketh alone without trouthe / tyll he come to  
the fosters house. That is to saye þ church whiche is þ hou-  
se of god. This herode wolde haue slayne this chyld. Ihesu  
wherfore he sente messengers to seke hym accordynge to  
the scripture of saynt Bathanie tellynge how he commas-  
ded the thre kynges to seche hym & brynge hym tydþges a-  
gayne where he was þ he myght come & worshyp hym / but  
this sayd he not for loue but for dysceyte. The foster betoken-  
eth Joseph oure lades husbonde whiche kepte hym / but  
whan the messengers came. That is to saye whā þ the kyn-  
ges came they slewe hym not but on theyr knees worshyp-  
ped hym & lefte hym in the holowe tre of his godhede. The  
Erle that came and founde this chyld. Betokeneth the ho-  
ly goost whiche warned Joseph by the aungell in his slepe  
that he sholde take oure lady and her sone and flee in to the  
londe of Egypte. This mozaitye may be vnderstonde in o-  
ther. This Emperour may betoken a synner that walketh  
in the forest of this worlde sechþge banytes / & not elles vnto  
the tyme he come vnto þ house of god & there he is recey-  
ued benygne of þ prelate of the church yf he wyll obey þ  
comandementes of god. But many of vs now a dayes sle-  
peth in þ church whā they obserue not þ werkes of mercy.  
And therfore they ought to dzed þ voyces whiche I haue  
reherled by þ fyrst take þ may be vnderstonde þ grete benes-  
fets þ he gaue the whā he put in the a soule made at his ow-  
ne symplytude. The secōde take is vnderstonde þ sone of the  
fader of heuē whiche was borne of þ blyssed & holy virgyn  
mary. By þ chyrd take is vnderstonde þ same sone of god whi-  
che dyed vpo þ crosse. By þ fyrst yeide is to vnderstonde þ we  
ought to yeide our soule vnto almyghty god as clene / & as  
fayre as he gaue it vnto vs after the washynge of our bap-  
tyme. By the seconde yeide is for to vnderstande that we

ought dayly to yelde honour / and worshyppe and loue vnto  
to god. The thyrde yelde is vnderstonde that we yelde to  
hym true confessyon / contriccion & satisfaccyon. The fyrst  
flee betokeneth synne whiche we sholde flee. The seconde  
betokeneth the wolde that we sholde flee for the grette fall  
sehede and temptacions that is therein. The thyrde flee be-  
tokeneth everlastyge payne whiche we ought to flee thyngh  
mercyory werkes by þ which we may come þ rather to euer  
lastyng Joye. Vnto þ whiche bynyng vs our lord Amen.

43



Here dwelled soryme in Rome a myghty Empe  
rour named Sauracinus whiche ordeyned for  
lawe that who so ever rauysshed a byrgþ sholde  
dye / & yf she were rescued / than he that rescued  
her sholde haue her to wyfe yf hym lyst / and he  
wolde not wedde her than sholde she gyded & be wedded by  
his counceyll. It befelle vpon a daye that a tyraunt named  
Doncianus had rauysshed a byrgyn and ledde her wthym  
to a foreste and deflouted her of her maydenhode. And whā  
he had so done he wolde haue slayne her / and as he was de  
popyng her clothes ther came rydynge by that foreste a  
gentyl knyght whiche herde þ cryenge of a damysel. Ther  
fore he smote his horse with his spores and rode a grette pa  
se into the foreste to wyte what it myght be. And thenne he  
sawe a woman standyng naked saue her smocke / & than  
sayd the knyght arte thou now she quod he that cryed so.  
Than answered the mayde and sayd ye sothely quod she / &  
this man that standeth here hath rauysshed me and defoy  
led my maydenhode and now he wolde flee me / & therfore  
he hath dyspoyled me of my clothes that he myght smyte of  
myn hede / for the loue of god gentyl knyght helpe me now  
than sayd the tyraunt. She lyth quod he for she is my wy

fe and I haue founde here in auoutry with an other man  
and therfore I wyll flee her. Than sayd the knyght I byle  
ue better the woman than the / for lo the tokenes of trouth  
apperech openly in her bylage that thou hast rauyshe d her  
and therfore wyll I fyghte with the for her despueraunce.  
And anone they herte togyder and foughte egrely tyl they  
were bothe soze wounded. Neuerthelesse the knyght optey  
ned the vyctorye and put the tyraunt to the flyght. Than  
sayd the knyght vnto the woman Loo I haue lastred for  
thy loue many soze woundes and haue saued the frome the  
deth wyte thou thou therfore be my wyfe. That I despyred  
quod she with all my herte & therupon I take pou my trou  
the whan she was thus ensuered the knyght than sayd / he  
re helyde is my castell go ye thydet and abyde there tyll I  
haue helyted my frendes & my kynnesmen to prouyde for  
all thyngenedeful for our weddynge. for I purpose to ma  
ke a grete feest for thy honoure and worshyppe. My lord  
quod she I am redy to fulfyll thy wyll. Thenne wente she  
forthe to the castell where as she was worshypfully recey  
ued. And the knyght wente vnto his frendes to make hym  
redy agaynst the daye of maryage. In the meane wyle ca  
me Poncianus the tyraunt to þ knyghtes castell & prayed  
her that he myght speke with her. Than came she downe  
frome the castell to hym. This tyraunt subtylly flattered her  
and sayd. Gentyll loue pf it lyst you to consente to me I shal  
gyue you bothe golde and syluer and grete rycheesse and I  
shall be your seruaunt and ye my souereyne / whan the wo  
man herde this / dysceyued she was thughe his flaterynge  
and graunted hym to be his wyfe and toke hym in with her  
in to þ castell. It was not longe after but that this knyght  
came home & founde the castell gate shyt & knocked therat  
but longe he was oz he myght haue answere / and acte the

last the woman came & demaunded why he knocked so herde  
Than sayd he. O dere lady hast þu chaunged so sone my loue/  
lette me come in. Nay sothly sayd she þu shalte not come he-  
re for: I haue here w<sup>th</sup> me my loue whiche I loued before. Res-  
membze þu quod the knyght þu gaue me thy trouthe to be  
my wyfe / & how I saued the frome deth / & yf þu ponder not  
thy sayth beholde my woundes whiche I haue suffered in my  
body for thy loue. And anone he vnclothed hym selfe naked  
saue his breeche þu he myght shewe his woundes openly / but  
she wolde not se them ne speke moze w<sup>th</sup> hym but Oyt fast the  
gate & wente her way / whā the knyght saue this he wente  
to the Justyce & made his complaynte praynge hym to gyue  
ryghtwys Jugement on this tyraunt & this woman. The  
Juge called them before hym / & whan they were come this  
sayd this knyght. My lord quod he I aske the benefytes of  
the lawe whiche is this / yf a man rescue a woman from ra-  
uyschyng the rescuer shall wedde her yf hym lyst. And this  
woman deliuered I fro the bandes of þu tyraunt. Therefore  
I ought to haue her / & forthermoze she gaue me her trous-  
the & sayth to wedde me. And therupon she wente to my ca-  
stell / & I haue done grete cost agaynst our weddyng. & ther-  
fore as it semeth me she is my wyf as by þu lawe. Thā sayd  
the Juge vnto þu tyraunt. Thou knowest well þu this knyght  
deliuered her from thy bandes & for her loue suffered many  
myghty woundes & therefore well þu wotest þu she is his wyfe by  
þu lawe yf þu lyst. But after her deliuerance w<sup>th</sup> flateringe  
speche þu hast dysceyued her / therefore this daye I Juge þu to  
be hanged. Than sayd the Juge to þu woman in lyke wyse.  
O woman þu knowest how this knyght saued þu frome deth  
& therupon þu tokest hym thy sayth to be his wyfe / therefore by  
two reasons þu art his wyfe / fyrst by the lawe / & after by thy  
sayth. This notwithstandinge þu consented afterwarde to þu

tyraunt and brought hym in to the knyghtes castell & thyt  
the gate agaynst the knyghte and wolde not le his woundes  
whiche he suffered for thy loue / and therefore I Iuge  
to be hanged and soo it was done / bothe the ranysshers and  
she that was ranysshed were dampned to the dethe / wher  
fore every man prayled the Iuge for his ryghtwys Iuge  
ment.

**T**his Emperour betokeneth the fader of heuen whiche  
ordayned for lawe that yf the soule of man were ranysshed  
frome god by synne / the sauer of the soule sholde wedde hy  
yf hym lyst. The woman that was ranysshed betokeneth  
the soule of man whiche was ranysshed by synne of our fore  
fader Adam and ledde out of Paradyse and ledde in to the  
foresse of this wretched worlde by the tyraunt ponceanus  
whiche betokeneth the deuyl and he not only deflowred her  
but by lesynge of herytage of heuen / but also he wolde flees  
her with euerlastynge payne. But the soule cryeth with an  
hyghe voyce / whose crye out lord Ihesu cryste herde. This  
crye was made whā Adam cryed after oyle of mercy. And  
patriarkes and prophetes cryed for remedy saynge O thou  
hyghnesse of the West and so forthe bylyte thou vs. &c. The  
knyght betokeneth our lord Ihesu cryste whiche came from  
me heuen and faught with the tyraunt / that is for to save  
the deuyl and bothe they were sore wounded. For our lord  
Ihesu Cryste was wounded in his fleshe / and the deuyl  
in his lordshyppe / wherfore the woman / that is to save the  
soule gaue her trouthe vnto almyghty god whan that she  
became crystened saynge that I forsake the deuyl and all  
his pryde / and byleue in god the fader almyghty. Than ord  
dayned our lord Ihesu a maryage by twene hym and her  
with the seven sacramentes of churche wherof may be ma

be a stronger castell against the deuill. Also our lord com-  
maunded þe soule to kepe her styl in þe castell of vertue till he  
went into his frendes to moule þe þe was needful: that is to  
saye our lord Ihesu on the assencion daye assended to he-  
uen to pray for her a dwellinge place of euerlastyng Ioye.  
where as we sholde dwelle after the day of dome with out  
lord god in honoure and glory. But alas in the meane tyme  
me came the deuill & beggled the wretched soule by a deed.  
by synne & so he entred in to the castell of oure herte whiche  
sholde be the castell of god. The knyght Ihesu knocked at  
the gate of oure herte accordyng to this scripture. Etce no  
ad hostium et pulso. No I stande at the doore and knocke / yf  
any man wyl open that I may enter in / but where the de-  
uill is / god may not enter but yf the synner wyl receyue  
hym by penance / whiche sayng the gentyll Ihesu shewed  
hym selfe naked hangyng on the crosse that we may se his  
bloody woundes whiche he suffred for vs that we synners  
sholde be the rather mynde full of his loue. for frome the  
crowne of his head vnto the sole of his feet / was leste hote  
place hole place. Therefore sayth þe pphete ysaie. Et timentate  
de bidetis / et est doloz / scilicet doloz / meus. etc. Byholde and se yf  
why sorowe be lyke my sorowe. Therefore is he a wretched  
man / yf wyl not be conuerted for all this vnto his lord god  
but I sech styl in deadly synne / therefore whan he is called  
afoze the hygge Inge he shall be dampned to euerlastyng  
berthe. Therefore studye we to open þe doore of oure hertes w-  
th mercy / weches vnto almyghty god / and than without  
doubte we shall opeyne euerlastyng lyfe. vnto the whiche  
Inge be que lord Ihesu whiche haue mercy on vs Amen.

¶ Thus endeth the booke of Gesta Romanorum. Enprynted  
at London in Fleet strete. By me Wynkyn de Worde. ¶



